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CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, JULY 19, 1845. DAVID REED, PROPRIETOR.

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For the Register.

ANGELOLOGY AND DEMONOLOGY.

The history of angels and demons may be gathered, at least in part, from our Holy Scriptures and from the mythology of the Gentile nations. In regard to their origin and places of residence they are distinguished into two general classes.

1. *Those of the firmamental heavens.* The early generations of men conceived that there was *a firmament* overhanging the whole face of the earth which, being a solid structure, sustained the sun, moon and stars, together with a vast body of waters, the ocean or 'river of God' out of which came the rain, the snow and the hail which fell down upon the earth. On the upper surface of this firmament the Lord God had His residence. There was, His palace or temple. The tabernacle of Moses and the temple of Solomon were copies of it. This firmament was peopled by *the gods.* They were spiritual beings; not wholly immaterial and bodiless, but of an etherial structure; possessing bodies of a refined and impalpable material. These gods were *the angels* of the Jews. They worshipped Jehovah in His Heavenly temple. They were also His heralds whom He sent and employed as messengers and ministers on various services to mankind. These may be considered as the *primitive angels.*

2. *Those of the world under the earth.* These were *the ghosts* of the human dead. As generation after generation returned to the dust; were buried in the earth and their bodies decomposed; the men yet living conceived of the dead as constituting *a great congregation.* When a man died he was conceived of as going to, and joining, this vast assembly. Hence the phrase, '*gathered to his fathers.*' 'Abraham gave up the ghost and was gathered to his fathers.' So, likewise, Isaac, Ishmael, Jacob, Joseph and the other patriarchs. In process of time and as the congregation of the dead more and more multiplied, they were conceived of as having *a conscious existence;* as remembering the lives they had led upon earth; as recognizing the newly arrived, especially those who were their acquaintances and relatives; as having intercourse with each other; as instituting new forms of society; as really *living* in the world under ground. At length, different apartments and conditions were assigned to them, according to their deeds and merits. And, that due justice might be meted out to them, a tribunal was instituted and judges, such as Minos and Rhadamanthus, were seated on the bench. The dead, as they arrived, were put on their trial. To those, who had lived virtuously, were assigned places of enjoyment and honor. There was an Elysium for the good; a Tartarus for the wicked. This subterranean world was the *Sheol* of the Hebrews, the *Hades* of the Greeks, the *Infernus* of the Latins. It was the antipodes of the Jewish *Heaven,* of the Greek *Ourania,* and of the Latin *Cœum.* On the ground of this popular belief, the prophet Isaiah constructs his mock monody on the decease of the king of Assyria; and our Savior, the parable of the rich man and Lazarus. Both of these are in Hades. Yet the one is 'tormented' and the other is 'comforted.' They could see and converse with, but they could not meet and embrace, each other.

The king of Assyria had been the Napoleon of his age; the deposer of kings, the conqueror of cities, the enslaver of nations. But his end comes. Lucifer, son of the morning, is fallen. He descends into Sheol. There is a great movement on the occasion of his arrival. The dead kings whom he had subdued or slain, leap from their thrones; start from the niches and sarcophaguses, on 'the sides of the pit;' they hail him in the language of sneer and sarcasm. 'Art thou, also, become as one of us? Thou, that didst thrash the nations! Where now thy pomp and the music of thy viols? The worm is spread under thee, and the worms cover thee! Is this the man that caused the earth to tremble, the kingdoms to shake, the world to be a wilderness? That opened not the house of his prisoners?'

Thus far the world *above,* and the world *below,* are distinct. The former contains gods of *celestial* birth; the latter is inhabited by ghosts of *human* origin. Yet they all belong to one and the same generic order of beings. Nor, has one class, any decided advantage over the other *in respect to moral* character or mental condition. A part, in each world, are *virtuous* and a part are *wicked.* But the upper world is vastly better than the subterranean. It seemed fitting and desirable to make a translation; that the wicked in the celestial, and the virtuous in the infernal world, should exchange places of residence. And this, in due time, was effected. The ghosts of great warriors, patriots, and benefactors of mankind, were raised to places, and even to thrones, in the heavens. Thus Jupiter, Saturn, Hercules, Bacchus, obtained their apotheosis. The Jews, however, continued to stigmatise them as belonging to the infernal regions. 'The things which the Gentiles sacrifice they sacrifice unto *devils* and not to God.' They sacrificed to devils that came *newly up* whom their fathers knew not.' 'Jereboam ordained priests for the high places, for *the devils* and for the calves which he had made.' 'They sacrificed their sons and their daughters unto devils and ate the sacrifices of *the dead.*' The sacrifices offered to the ghosts of *dead men.*

It was as easy to bring down the wicked gods from Ourania as it was to elevate the righteous ghosts from Hades. Of the former there were tw tribes or companies. The first of these consisted of those 'sons of God'—a designation equivalent to that of angels in the Old Testament—mentioned in the vi. of Genesis, who took wives of the daughters of men and begat a race of vicious and tyrannical giants who filled the earth with corruption and violence; thus they occasioned the flood which came in the days of Noah. Of these apostates, notices are made in the Epistles of Peter and Jude. 'God spared not the angels who sinned but cast them down to *tortures,* reserved in chains under darkness unto judgment.

The other company, consisting of the rebel-angels, may have been those mentioned in Rev. xii. 7, 8, 9. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon and his angels fought; but prevailed not, neither was their place found any longer in Heaven. And the dragon, called the devil and satan, was cast out and his angels with him.' They seem now to have taken up their residence in *the air,* and in desert places and in 'the deep.' Hence satan is denominated 'the prince of power of *the air.*' He and his compeers are styled 'the rulers of the darkness of this world; spiritual wickedness in high places.' Some of them are also spoken of as 'walking through dry places.' It was in the barren wilderness that our Lord is represented as having endured his temptation from the devil. It seems to have been these evil demons of *the desert* and of *the deep* which were the agents of demoniacal possessions. They hated the deep as a worse place of exile than the sea. 'And all the devils besought him that he would not send them away into the deep.'

We have thus very briefly and imperfectly surveyed the field of angelology or demonology. The doctrine is abundantly *recognized* in the Bible. But in no place, we believe, is it distinctly *revealed.* No prophet announced it as a thing previously unknown. Moses and those who followed him, down to the author of the Apocalypse, *took up the doctrine as they found it.* It was made but an inconsiderable account of in the time of Moses. Hence the moderate figure which the doctrine makes in the books bearing his name. It had greatly increased in the days of the later prophets, after the Babylonian exile and the contact of Judaism with the oriental philosophy and the theory of emanation. Then came the times of demonical possessions. One half, perhaps, of the whole amount of diseases among men was attributed to the direct agency of evil demons. There was one or more of these wicked spirits incarnated in every epileptic, lunatic and maniac. And this doctrine had a long reign. For many centuries there was in the Christian Church an order of ministers denominated *exorcists.* Their office was to hunt up demoniacs and to eject the demons who afflicted them. The war with devils was the great vocation of the true Christian. Hence the great prevalence of monasticism. The sturdy saint took up his residence in the desert; lived alone in the wilderness; not, perhaps, so much to avoid the temptations of the world, as to give battle to satan and his legions. Such appears to have been the fact with St. Paulus, St. Anthony and St. Martin. They encountered the devil in visible form and in manifold shapes: sometimes in those of the ugliest beasts, and sometimes in the glorified form of Christ himself. They conversed with him and confounded his logic; he strove to entrap them by stratigy, but they smelt out his baits and foiled him. He would whip them, pinch them, torment their bodies, but could gain no advantage over their spirits. A thousand things of this description were written by St. Jerome, St. Athanasius and Sulpitius Severus who ranked among the most enlightened Christians in the fourth and fifth centuries; and even by Isaac Ambrose in the seventeenth.

There can, we should think, be little doubt respecting *the source* whence proceeded the doctrine of angels and demons. God does not seem to have revealed their existence. It was, more probably, the imaginations of men that created them. Who believes that there is over our heads a firmament of crystal and adamant, upon which 'the gods' live? And who believes that there is an '*intelligible*' world under ground containing the abodes of both the righteous and the unrighteous dead? And, further, who believes that our atmosphere is the residence of millions of malignants who once were gods in the firmamental heaven? Who believes that there are more demons in the sandy deserts and in the sea, than there are on the mountains and prairies? Who believes that demons have any more to do with insanity and madness than they have with fever and consumption?

The author of the book of Job describes the world of the dead as being 'a land of darkness and the shadow of death; as darkness itself without any order and where the light is as darkness.' The author of the 'Ecclesiastes' asserts that 'there is no work, nor device, nor knowledge in the grave.' And the Apostle Paul declares that an idol—a Gentile god—is 'nothing in the world.' It has no existence except in human conception; that there is one God, but no other. No gods, no demons, no subterranean ghosts. If the gods be nothing, what more can be angels and demons? The Scriptures recognise a solid firmament over our heads; the institution of the rainbow after the time of Noah's flood; the reality of witchcraft, necromancy and magic; the earth as being a floating island founded upon the floods and surrounded by the sea. But are these things so? They were matters of popular belief. Moses and the prophets were obliged to recognise them. A contrary doctrine could not have been received. It would have discredited their whole testimony. S. F.

THE TRINITY.

The following from a Methodist paper in Baltimore, illustrates the progress of religious knowledge and truth in the great Orthodox denominations of the country. It suggests inquiries, and difficulties, which all who reflect must feel and appreciate.

'It is not an every-day occurrence, that we meet with a production characterized by really profound ability and learning, and when we are so fortunate as to do so there is due to it something more than a mere passing notice. This the writer, at least, has given to the article of Athanasius in the last No. of the Methodist Protestant. The clear and forcible manner in which he establishes the great doctrine of the Trinity and puts to rest that long-disputed point of Christian doctrine, will doubtless be highly gratifying to its friends, if it do not entirely sweep off the host of objectors who have so long disquieted the Church upon that subject.

Lest, however, there should be any thing wanting to the completeness of this consummation, it has occurred to the writer, that if Athanasius would lend the aid of his powerful pen to the removal of some of the more common objections to the Trinity, those which trouble the minds of many very sincere, but less erudite Christians, his services would be duly appreciated by them, and would supply a want which has always been felt to exist. He will perhaps excuse the writer for suggesting a few of those referred to. First, then, the present state of the question in regard to the Hebrew word Elohim, is calculated very much to embarrass some of my unlearned friends, and as it is proved by 'six witnesses' to be a noun of the plural number, they naturally inquire whether it would be more correctly translated in the plural, Gods, than as it now stands? If so, they are exceedingly anxious to know what will be the effect of this change upon our common theology; for, say they, if Elohim, wherever it occurs in the Old Testament, should be translated in the plural number, it will present quite a new reading; and it would become necessary to supply articles and to change the verbs and pronouns to suit the plural noun. Thus: 'In the beginning the Gods created the heavens and the earth.' 'And the Gods said; Let us make man in our own image, after our likeness.' 'So the Gods created man in their own image; in the image of the Gods created they him: male and female created they them.' But as this new reading has such an uncomfortable appearance of Polytheism, they are quite uneasy under it, and would be much obliged to Athanasius if he would clear up the difficulty for them.

Another difficulty which besets my unlearned friends, is, That the doctrine of the Trinity seems to be rather *inferred* than plainly *announced* from the Bible, in which they cannot find even the words 'Trinity,' 'Three persons in one God,' 'Three in one,' 'Triune,' nor indeed any of the terms or phrases by which, in modern theology, this great doctrine is usually expressed. They therefore hope that Athanasius will take the trouble to explain the cause of this (to them) unaccountable omission.—Another difficulty with my unlearned friends is, that Paul, when speaking of Christ, says, Col. 2–9. 'In him dwelleth all the fullness of the Godhead bodily;' and they find it next to impossible to bring their minds to perceive that the Godhead, ALL the *fulness* of which dwelleth *bodily in Christ,* may nevertheless, be shared equally between three distinct persons. Another difficulty they find in the words of Christ himself; who says, John 14–9. 'He that hath seen me hath seen the Father;' and some of them think that these words pretty strongly indicate his personal identity with the Father, and more especially so when taken in connexion with what he says, John 10–30. 'I and the Father are one,' or, as the Jews understood him, 'I and the Father are *the same.*' Now some of my unlearned friends cannot help thinking that when he says 'I and the Father are *one,*' he could not have meant *two,* even in the sense of the Trinitarians; or, say they, when he was speaking upon the very subject of his unity with the Father he would not, they thinks have left the point so obscure, and made it even more obscure—if they are two in any sense—by saying they are *one.* The same remarks, my friends say, will apply also to all those passages in the Old Testament where God is spoken of as 'The Holy *One* of Israel.' The inspired writers, they find, in every case have failed to distinguish *in what sense* he is The Holy *One.* Thus, as my friends think, leaving it to be inferred that he is not in any sense more than one, and consequently not triune.

But to return to the Hebrew word Elohim for a remark or two; my friends find the utmost difficulty in receiving the new reading which has been proved by the testimony of 'six witnesses' to be correct, and they cannot help feeling a desire that the plurality of the noun may be so explained as to obviate the necessity of so (to them) alarming a change. They duly appreciate the ingenuity of the method adopted by Athanasius and some of his witnesses, for avoiding the difficulty,—that of supposing the plurality of the noun to refer to the *persons composing* the Godhead, and not to the godhead itself. But they would have me respectfully suggest to him the propriety of extricating himself and his witnesses from the appearance of 'begging the question' which this supposition involves; a species of logic which they well know he does not approve.

My friends also hope that Athanasius will take the trouble to examine the quotations from the Old Testament, made by the inspired writers of the New, and inform them in his next article how *they* have rendered Elohim. 'As the same unerring spirit spake in Moses and in them,' my friends very rationally conclude that *their* rendering ought to be received as infallible; as they could not have been influenced, like the Seventy, by the consideration of mere human policy or expediency. TITUS.

DEFENCE OF SLAVERY.

A subscriber has requested us to reprint Governor Hammond's Letters, from a Charleston paper, as an answer to Mr. Bradburn's speech. We should gladly do it, but they would cover our whole paper from the beginning of the first to the end of the fourth page. We extract from them as much as balances the room Mr. Bradburn occupied. They are written with great ability, and may be regarded as 'an excellent specimen' of pro-slavery productions.

We are quite sure that every abolitionist, who claims to be a liberal Christian, will be pleased to learn what may be said by an advocate of slavery.

Governor Hammond admits one fact that sets our mind at rest on this subject. He admits that slave labor is dearer than free labor. This being so, it necessarily follows that the country that persists in retaining it will be ruined by it, It will drain the life of any land. This the statistics of successive censusses show. The history of Virginia is an argument against slavery which will compel the conviction of the most fanatical admirer of the institution. John Randolph, in a celebrated speech, proclaimed its baneful influence upon the wealth and prosperity and population of that state. If the unrivalled physical advantages of that portion of the Union were drawn out by the magic attraction of free labor, instead of falling in the rear, it would be the theatre of the grandest social progress the world has witnessed.

The laws of nature, which are the power of God, will remove slave labor from the region it is impoverishing. In the mean while let wise and good men, discuss the subject with charity and fairness, listening without fear or passion to what is said on both sides, and then they may indulge the hope of being admitted to a co-operation with the allwise and almighty, in hastening the removal, without bloodshed or violence, of the great evil.

We cannot but express our regret that a document, written in the style of these letters of Governor Hammond and proceeding from such a source, from a gentleman of reading and reflection, and of uncommon refinement and cultivation of mind, and who has sustained so exalted a civil office, should advocate Lynch Law. Surely if any statesmen or civilians are called upon to discountenance mere brute force, the lawless exercise of popular power, it is those who advocate a state of society resting on a slave basis. If physical force is to be allowed to express itself, a fearful catastrophe awaits such a community. It is natural, however, that Governor Hammond should be inclined to detach from Lynch Law the odium with which all civilised people have regarded it, for he was officially identified with the most shameful instance of it the age has witnessed, when the State of South Carolina and city of Charleston, terrified by the presence of Hon. S. Hoar, drove him with threats of personal violence, notwithstanding his white locks, and venerable aspect and character and the presence of his amiable and refined daughter, from their shores.

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[From the Columbia South-Carolinian.]

GOV. HAMMOND'S LETTERS ON SOUTHERN SLAVERY.

Addressed to Thomas Clarkson, the English Abolitionist.

SILVER BLUFF, (S. C.) JAN. 28, 1845.

SIR:—I perceived a short time ago, a letter from the Rev. Willoughby M. Dickinson, dated at your residence, "Playford Hall, near Ipswich, 26th Nov., 1844," in which was inclosed a copy of your Circular Letter addressed to professing Christians in our Northern States, having no concern with slavery, and to others there. I presume that Mr. Dickinson's letter was written with your knowledge, and the document inclosed with your consent and approbation. I therefore feel that there is no impropriety in my addressing my reply directly to yourself, especially as there is nothing in Mr. Dickinson's communication requiring serious notice. Having abundant leisure it will be a recreation for me to devote a portion of it to an examination and free discussion of the question of Slavery as it exists in our Southern States; and since you have thrown down the gauntlet to me, I do not hesitate to take it up.

Familiar as you have been with the discussions of this subject in all its aspects, and under all the excitements it has occasioned for sixty years past, I may not be able to indulge the hope of materially affecting the opinions you have so long cherished, and so zealously promulgated. Still, time and experience have developed facts, constantly furnishing fresh tests to opinions formed 60 years since, and continually placing this great question in points of view, which would scarcely occur to the most consummate intellect even a quarter of a century ago: And which may not have occurred yet to those whose previous convictions, prejudices and habits of thought have thoroughly and permanently biased them to one fixed way of looking at the matter: While there are peculiarities in the operation of every social system, and special local as well as moral causes materially affecting it, which no one, placed at the distance you are from us, can fully comprehend or properly appreciate. Besides, it may be possibly, a novelty to you to encounter one who conscientiously believes the Domestic Slavery of these States to be not only an inexorable necessity for the present, but a moral and humane institution, productive of the greatest political and social advantages, and who is disposed, as I am, to defend it on these grounds.

I do not propose, however, to defend the African slave trade. That is no longer a question. Doubtless great evils arise from it as it has been, and is now conducted: unnecessary wars and cruel kidnapping in Africa: the most shocking barbarities in the Middle Passage—and perhaps a less humane system of slavery in countries continually supplied with fresh laborers at a cheap rate. The evils of it, however, may be fairly presumed, are greatly exaggerated. And if I might judge of the truth of transactions stated as occurring in this trade, by that of those reported as transpiring among us, I should not hesitate to say that a large proportion of the stories in circulation are unfounded, and most of the remainder highly colored.

On the passage of the Act of Parliament prohibiting this trade to British subjects, rests what you esteem the glory of your life. It required twenty years of arduous agitation, and the intervening extraordinary political events, to convince your countrymen, and among the rest your pious King, of the expediency of this measure; and it is but just to say, that no one individual rendered more essential service to the cause than you did. In reflecting on the subject, you must often ask yourself: What after all has been accomplished; how much human suffering has been averted; how many human beings have been rescued from transatlantic slavery? And on the answers you can give these questions, must, in a great measure, I presume, depend the happiness of your life. In framing them, how frequently must you be reminded of the remark of Mr. Grosvenor, in one of the early debates upon the subject, which I believe you have yourself recorded, "that he had twenty objections to the abolition of the Slave Trade: the first was, *that it was impossible*—the rest he need not give." Can you say to yourself, or to the world, that the *first* objection of Mr. Grosvenor has been yet confuted? It was estimated, at the commencement of your agitation in 1817, that forty-five thousand Africans were annually transported to America and the West Indies. And the mortality of the Middle Passage, computed by some at 5, is now admitted not to have exceeded 9 per cent. Notwithstanding your act of Parliament, the previous abolition by the United States, and that all the powers in the world have subsequently prohibited this trade—some of the greatest of them declaring it piracy, and covering the African seas with armed vessels to prevent it—Sir Thomas Fowel Buxton, a coadjutor of yours, declared, in 1840, that the number of Africans now annually sold into slavery beyond the sea, amounts, at the very least, to one hundred and fifty thousand souls; while the mortality of the Middle Passage has increased, in consequence of the measures taken to suppress the trade, to 25 or 30 per cent. And of the one hundred and fifty thousand slaves who have been captured and liberated by British men of war since the passage of your Act, Judge Jay, an American Abolitionist, asserts that one hundred thousand, or two-thirds, have perished between their capture and liberation. Does it not really seem that Mr. Grosvenor was a Prophet? That though nearly all the "impossibilities" of 1817 have vanished, and become as familiar *facts* as our household customs, under the magic influence of Steam, Cotton, and universal peace, yet this wonderful prophecy still stands, defying time and the energy and genius of mankind.—Thousands of valeable lives and fifty millions of pounds sterling have been thrown away by your government in fruitless attempts to overturn it. I hope you have not lived too long for your own happiness, though you have been spared to see that in spite of your toil and those of your fellow laborers, and the accomplishment of all that human agency could do, the African Slave Trade has increased three-fold under your own eyes—more rapidly, perhaps, than any other ancient branch of commerce—and that your efforts to suppress it have effected nothing more than a three-fold increase of its horrors. There is a God that rules this world—All powerful—Far seeing: He does not permit His creatures to foil His designs. It is He who, for His allwise, though to us often inscrutable purposes, throws "impossibilities" in the way of our fondest hopes and most strenuous exertions.—Can you doubt this?

Experience having settled the point, that this Trade *cannot be abolished by the use of force,* and that blockading squadrons serve only to make it more profitable and cruel, I am surprised that the attempt is persisted in, unless it serves as a cloak to some other purposes. It would be far better than it now is, for the African, if the trade was free from all restrictions, and left to the mitigation and decay which time and competition would surely bring about. If kidnapping, both secretly and by war made for the purpose, could be by any means prevented in Africa, the next greatest blessing you could bestow upon that country would be to transport its actual slaves in comfortable vessels across the Atlantic. Though they might be perpetual bondmen, still, they would emerge from darkness into light—from barbarism to civilization—from idolatry to christianity—in short from death to life.

But let us leave the African slave trade, which has so signally defeated the *Philanthropy* of the world, and turn to American slavery, to which you have now directed your attention, and against which a crusade has been preached as enthusiastic and ferocious as that of Peter the Hermit—destined, I believe, to be about as successful. And here let me say, there is not a vast difference between the two, though you may not acknowledge it. The wisdom of ages has concurred in the justice and expediency of establishing rights by prescriptive use, however tortious in their origin they might have been. You would deem a man insane whose keen sense of equity would lead him to denounce your right to the lands you hold, and which perhaps you inherited from a long line of ancestry, because your title was derived from a Saxon or a Norman conquerer, and your lands were originally wrested by violence from the vanquished Britons. And so would the New England Abolitionist regard any one who would insist that he should restore his farm to the descendants of the slaughtered Red men to whom God had as clearly given it as he gave life and freedom to the kidnapped African. That time does not consecrate wrong, is a fallacy which all history exposes; and which the best and wisest men of all ages and professions of religious faith have denied. The means therefore, whatever they may have been, by which the African race now in this country have been reduced to slavery, cannot affect us, since they are our property, as your land is yours, by inheritance or purchase and prescriptive right. You will say that man cannot hold *property in man.* The answer is, that he can and *actually does* hold property in his fellow all the world over, in a variety of forms and *has always done so.* I will show presently his authority for doing it.

If you were to ask me whether I was an advocate of slavery in the abstract, I should probably answer that I am not, according to my understanding of the question. I do not like to deal in abstractions. It seldom leads to any useful ends. There are few universal truths. I do not now remember any single moral truth universally acknowledged. We have no assurance that it is given to our finite understanding to comprehend abstract moral truth. Apart from Revelation and the Inspired Writings, what ideas should we have even of God, salvation and Immortality? Let the Heathen answer. Justice itself is impalpable as an abstraction, and abstract liberty the merest phantasy that ever amused the imagination. This world was made for man, and man for the world as it is. Ourselves, our relations with one another, and with all matter are real, not ideal. I might say that I am no more in favor of slavery in the abstract, than I am of poverty, disease, deformity, idiocy, or any other inequality in the condition of the human family; that I love perfection, and think I should enjoy a Millenium such as God has promised. But what would it amount to? A pledge that I would join you to set about eradicating those apparently inevitable evils of our nature, in equalizing the condition of all mankind, consummating the perfection of our race, and introducing the Millenium?—By no means. To effect these things belongs exclusively to a Higher Power. And it would be well for us to leave the Almighty to perfect His own works and fulfil His own Covenants. Especially, as the history of the past shows how entirely futile all human efforts have proved, when made for the purpose of aiding Him in carying out even His revealed designs, and how invariably he has accomplished them by unconcious instruments, and in the face of human expectation. Nay, more, that every attempt which has been made by fallible man to extort from the world obedience to his abstract notions of right and wrong, has been invariably attended with calamities, dire and extended just in proportion to the breadth and vigor of the movement. On slavery in the abstract, then, it would not be amiss to have as little as possible to say. Let us contemplate it as it is. And thus contemplating it, the first question we have to ask ourselves is, whether it is contrary to the Will of God, as revealed to us in His Holy Scriptures—the only certain means given us to ascertain His will. If it is, then slavery is a sin. And I admit at once that every man is bound to set his face against it, and to emancipate his slave should he hold any.

Let us open these Holy Scriptures. In the 20th chapter of Exodus, seventeenth verse, I find the following words: 'Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's'—which is the Tenth of those commandments that declare the essential principles of the great moral law delivered to Moses by God himself. Now, discarding all technical and verbal quibbling as wholly unworthy to be used in interpreting the Word of God, what is the plain meaning, undoubted intent, and true spirit of this commandment? Does it not emphatically and explicitly forbid you to disturb your neighbor in the enjoyment of his property; and more especially of that which is here specifically mentioned as being lawfully held by this commandment made sacredly his? Prominent in the catalogue stands his 'man servant and his maid servant,' who are thus distinctly *consecrated as his property* and guarantied to him for his exclusive benefit in the most solemn manner. You attempt to avert the otherwise irresistible conclusion, that slavery was thus ordained by God, by declaring that the word 'slave' is not used here, and is not to be found in the Bible. And I have seen many learned dissertations on this point from Abolition pens. It is well known that both the Hebrew and Greek words translated 'servant' in the Scripture, mean also and most usually 'slave.' The use of the one word instead of the other was a mere matter of taste with the translators of the Bible, as it has been with all the commentators and religious writers, the latter of whom have, I believe, for the most part adopted the term 'slave,' or used both terms indiscriminately. If then, these Hebrew and Greek words include the idea of both systems of servitude, the conditional and unconditional, they should, as the major includes the minor propositions, be always translated 'slaves,' unless the sense of the whole text forbids it. The real question, then is, what idea is intended to be conveyed by the words used in the commandment quoted? And it is clear to my mind that as no limitation is affixed to them, and the express intention was to secure to mankind the peaceful enjoyment of every species of property, that the terms men servants and maid servants include all classes of servants, and establish a lawful, exclusive and indefeasible interest equally in the 'Hebrew Brother who shall go out in the seventh year,' and 'the yearly hired servants,' and those 'purchased from the heathen round about,' who were to be 'Bond men forever,' *as the property of their fellow man.* You cannot deny that there were among the Hebrews 'Bond men forever.'

You cannot deny that God especially authorised his chosen people to purchase 'Bond men forever' from the Heathen, as recorded in the 25th chapter of Leviticus, and that they are there designated by the very Hebrew word used in the Tenth commandment. Nor can you deny that a 'Bond man forever' is a 'Slave;' yet you endeavor to hang an argument of immortal consequence upon the wretched subterfuge, that the precise word 'slave' is not to be found in the translation of the Bible. As if the translators were canonical expounders of the Holy Scriptures, and *their words,* not *God's meaning,* must be regarded as His Revelation.

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I have admitted, without hesitation, what it would be untrue and profitless to deny, that slave-holders are responsible to the world for human treatment of the fellow-beings whom God has placed in their hands. I think it would be only fair for you to admit, what is equally undeniable, that every man in independent circumstances, all the world over, and every Government, is to the same extent responsible to the whole human family, for the condition of the poor and laboring classes in their own country and around them, wherever they may be placed, to whom God has denied the advantages he has given themselves. If so, it would naturally seem the duty of true humanity and rational philanthroy to devote their time and labor, their thoughts, writings and charity, first to the objects placed as it were under their own immediate charge. And it must be regarded as a clear evasion and sinful neglect of this cardinal duty, to pass from those whose destitute situation they can plainly see, minutely examine and efficiently relieve, to enquire after the condition of others in no way entrusted to their care, to exaggerate evils of which they cannot be cognizant, to expend all their sympathies and exhaust all their energies on these remote objects of their unnatural, not to say dangerous, benevolence; and finally, to calumniate, denounce and endeavor to excite the indignation of the world against their unoffending fellow creatures for not hastening under their dictation to redress wrongs which are stoutly and truthfully denied, while they themselves go but little farther in alleviating those chargeable on them than openly and unblushingly to acknowledge them. There may be indeed a sort of merit in doing so much as to make such an acknowledgement, but it must be very modest if it expects appreciation.

Now I affirm that in Great Britain the poor and laboring classes of your own race and color, not only your fellow beings, but your *fellow-citizens,* are more miserable and degraded, morally and phsically, than our slaves; to be elevated to the actual condition of whom, would be to these *your fellow-citizens* a most glorious act of *emancipation.*

* * * * *

'It is shocking beyond endurance to turn over your *Records* in which the condition of your laboring classes is but too faithfully depicted. Could our slaves but see it, they would join us in Lynching the Abolitionists, which by the by, they would not now be loth to do. We never think of imposing on them such labor, either in amount or kind. We never put them to *any work* under ten, more generally at twelve years of age, and then the very lightest. Destitution is absolutely unknown—never did a slave starve in America; while in moral sentiments and feelings in religious information, and even in general intelligence, they are indefinitely the superiors of your operatives. When you look around how dare you to talk to us before the world of slavery? For the condition of your wretched laborers, you and every Briton who is not one of them, are responsible before God and man. If you are really humane, philanthropic and charitable, here are objects for you. Relieve them. Emancipate them. Raise them from the condition of brutes, to the level of human beings—of American slaves, at least. Do not for an instant suppose that the *name* of being freemen is the slightest comfort to them, situated as they are, or that the bombastic boast that 'whoever touches British soil stands redeemed, regenerated and disenthralled,' can meet with any thing but the ridicule and contempt of mankind while that soil swarms, both on and under its surface, with the most abject and degraded wretches that ever bowed beneath the oppressor's yoke.'

EXTRACTS FROM A MEMOIR OF BENJAMIN BANNEKER, A COLORED MARYLANDER.

Read before the Maryland Historical Society at its Meeting for May, 1845.

BY JOHN H. B. LATROBE, ESQ.

[Published by order of the Society.]

A few words may be necessary to explain why a memoir of a free man of color, formerly a resident of Maryland, is deemed of sufficient interest to be presented to the Historical Society.

There are no questions relating to our country of more interest than those connected with her colored population; an interest which has been increasing, year after year, until it has acquired its present absorbing character. Time and space prohibit an inquiry into the causes of this. It is sufficient to state the fact. The presence of this population in the States where slavery exists modifies their institutions in important particulars, and affects in a greater or less degree the character of the dominant race. For this reason alone, the memoir of a colored man who has distinguished himself in an abstruse science, by birth a Marylander, claims consideration from those who have associated to collect and preserve facts and records relating to the men and deeds of the past. The Historical Society of Pennsylvania has, no doubt, carefully gathered all that could be obtained to illustrate the life and scientific character of Rittenhouse. In presenting to the Historical Society of Maryland a memoir of Banneker, the little that is known of one who followed, under every disadvantage, in the footsteps of the philosopher of our sister State, is collected and preserved.

There is another reason why this memoir is appropriate. Maryland is the only State in the Union that has clearly indicated her policy in regard to her colored population. She looks to their gradual and voluntary removal as the only means of solving the difficult problem which their presence involves. To aid in this removal, she appropriated, in 1831, the large sum of $200,000; not in the expectation that this sum would transport them all from this country to Africa; but that by means of it, a community of freemen capable of self-support and self-government might be established there, that would be so attractive ultimately to the colored people here, as to produce an emigration at the proper cost of the emigrants themselves, based on the same motives, and as great in amount as the emigration from Europe to America. This policy and its results must enter largely into the history of Maryland. Its success must mainly depend upon the ability and skill of the emigrants to found such a nation as will accomplish the end in view: and this in its turn depends on the oft mooted question as to the comparative intellect of the two races, the white and the colored. To decide this, facts are important; and not one more conclusive exists than the abilities and character of Benjamin Banneker.

Whether, therefore, as a matter of mere curiosity only, or as a fact from which important inferences for present action are to be drawn, a memoir of the individual in question should possess interest for our association.

Benjamin Banneker was born in Baltimore County, near the village of Ellicott's Mills, in the year 1732. His father was a native African, and his mother the child of natives of Africa; so that to no admixture of the blood of the white man was he indebted for his peculiar and extraordinary abilities. His father was a slave when he married; but his wife, who was a free woman and possessed of great energy and industry, very soon afterwards purchased his freedom.

The joint labor of the elder Banneker and his wife enabled them to purchase a small farm, which continued after their death in the possession of their son. The farm was a tract of one hundred acres, the half of a larger tract called 'Stout,' and was conveyed by Richard Gist to Robert Bannaky, as the name was then spelt, and Benjamin Bannaky his son, (who was then but five years old) on the 10th March 1737, for the consideration of 7,000 lbs. of tobacco. At the date of Banneker's birth, his parents, although within ten miles of Baltimore, lived almost in a wilderness. In 1727, five years before, the site of Baltimore was the farm of John Flemming, on which in that year, the legislature authorized a town to be laid out. The view of this town, in 1754, with which we are all familiar, does not exhibit more than twenty houses, straggling over the eminences on the right bank of Jones' Falls. In 1740, Baltimore had been surrounded with a board fence to protect it against the Indians. All this is proper to be remembered, in order that the difficulties against which Banneker had to struggle may be fairly understood. In 1732, Elkridge landing was of more consequence than Baltimore.

When Benjamin was old enough he was employed to assist his parents in their labor. This was at an early age, when his destiny seemed nothing better than that of a child of poor and ignorant free negroes, occupying a few acres of land in a remote and thinly peopled neighborhood,—a destiny which certainly, at this day, is not of very brilliant promise, and which, at the time in question, must have been gloomy enough. In the intervals of toil, and when he was approaching, or had attained, manhood, he was sent to an obscure and distant country school, which he attended until he had acquired a knowledge of reading and writing, and had advanced in arithmetic as far as 'Double Position.' In all matters beyond these rudiments of learning he was his own instructor. On leaving school he was obliged to labor for years, almost uninterruptedly, for his support. But his memory being retentive, the lost nothing of the little education he had acquired. On the contrary, although utterly destitute of books, he amplified and improved his stock of arithmetical knowledge by the operation of his mind alone. He was an acute observer of everything that he saw, or which took place around him in the natural world, and he sought with avidity information from all sources of what was going forward in society; so that he became gradually possessed of a fund of general knowledge, which it was difficult to find among those even who were far more favored by opportunity and circumstances than he was. At first his information was a subject of remark and wonder among his illiterate neighbors only; but by degrees the reputation of it spread through a wider circle; and Benjamin Banneker, still a young man, came to be thought of as one, who could not only perform all the operations of mental arithmetic with extraordinary facility, but exercise a sound and discriminating judgment upon men and things. It was at this time, when he was about thirty years of age, that he contrived and made a clock, which proved an excellent time-piece. He had seen a watch, but not a clock, such an article not yet having found its way into the quiet and secluded valley in which he lived. The watch was therefore his model. It took him a good while to accomplish this feat; his great difficulty, as he often used to say, being to make the hour, minute and second hands correspond in their motions. But the clock was finished at last, and raised still higher the credit of Banneker in his neighborhood as an ingenious man, as well as a good arithmetician.

The making of the clock was an important matter, for it was probably owing to the fame of it, that the Ellicott family, who had just commenced a settlemement where Ellicotts' Mills now stands, were induced to seek him out. Well educated, and having great aptness for the useful mechanics, they were the men of all others, able to understand and appreciate the character and abilities of Banneker, and they continued during his life his firm and zealous friends.

As already stated, the basis of Banneker's arithmetical knowledge was obtained from the school book into which he had advanced as far as Double Position: but in 1787, Mr. Geo. Ellicott lent him Mayer's Tables, Fergusson's Astronomy and Leadbeater's Lunar Tables. Along with these books were some astronomical instruments. Mr. Ellicott was accidentally prevented from giving Banneker any information as to the use of either books or instruments at the time he lent them: but before he again met him, and the interval was a brief one, Banneker was independent of any instruction, and was already absorbed in the contemplation of the new world which was thus opened to his view. From this time, the study of astronomy became the great object of his life, and for a season he almost disappeared from the sight of his neighbors. He was unmarried, and was the sole occupant of a cabin on the lot of ground already mentioned. His parents had died at a date which is not remembered; before the period, however, to which we now particularly refer. He was still obliged to labor for his bread; but by contracting his wants he made little serve him, and he thus obtained leisure to devote to his books. His favorite time for study was night, when he could look out upon the planets whose story he was reading, and whose laws he was gradually and surely mastering. During the hours of darkness Banneker was at his labors, and shutting himself up in his house, when not obliged to toil out of doors with his hands, he slept during the day.

Very soon after the possession of the books already mentioned had drawn Banneker's attention to astronomy, he determined to compile an almanac, that being the most familiar use that occurred to him of the information he had acquired. Of the labour of the work, few of those can form an estimate who would at this day commence such a task, with all the assistance afforded by accurate tables and well digested rules. Banneker

MARYLAND, BALTIMORE COUNTY,
Near Ellicott's Lower Mills, Aug. 19th, 1791.
THOMAS JEFFERSON, *Secretary of State*:

Sir:—I am fully sensible of the greatness of that freedom, which I take with you on the present occasion, a liberty which seemed to me scarcely allowable, when I reflected on that distinguished and dignified station in which you stand, and the almost general prejudice and prepossession which is so prevalent in the world against those of my complexion.

I suppose it a truth too well attested to you, to need a proof here, that we are a race of beings who have long labored under the abuse and censure of the world, that we have long been considered rather as brutish than human, and scarcely capable of mental endowments.

Sir, I hope I may safely admit, in consequence of that report which hath reached me, that you are a man far less inflexible in sentiments of this nature than many others, that you are measurably friendly and well disposed towards us, and that you are ready and willing to lend your aid and assistance to our relief, from those many distressing and numerous calamities to which we are reduced.

Now, Sir, if this is founded in truth, I apprehend you will be ready to embrace every opportunity to eradicate that train of absurd and false ideas and opinions, which so generally prevails in respect to us, and that your sentiments are concurrent with mine, which are that one universal father hath not only made us all of one flesh, but that he hath given being to us all, and that he hath without partiality afforded us the same sensations, and endowed us all with the same faculties, and that however variable we may be in society or religion, however diversified in situation or color, we are all of the same family, and stand in the same relation to him.

Sir, if these are sentiments of which you are fully persuaded, I hope you cannot but acknowledge, that it is the indispensable duty of those who maintain for themselves the rights of human nature, and who profess the obligations of christianity, to extend their power and influence to the relief of every part of the human race, from whatever burden or oppression they may unjustly labor under, and this I apprehend a full conviction of the truth and obligation of these principles should lead all to.

Sir, I have long been convinced, that if your love for yourselves and for those inestimable laws, which preserve to you the rights of human nature, was founded on sincerity, you could not but be solicitous that every individual of whatever rank or distinction, might with you equally enjoy the blessings thereof, neither could you rest satisfied, short of the most active diffusion of your exertions, in order to their promotion from any state of degradation, to which the unjustifiable cruelty and barbarism of men may have reduced them.

Sir, I freely and cheerfully acknowledge that I am of the African race, and of that color which is natural to them in the deepest dye, and it is under a sense of the most profound gratitude to the supreme ruler of the Universe, that I now confess to you, that I am not under that state of tyranical thraldom, and inhuman captivity, to which too many of my brethren are doomed, but that I have abundantly tasted of the fruition of those blessings, which proceed from that free and unequalled liberty, with which you are favoured, and which I hope you will willingly allow you have received from the immediate hand of that being, from whom proceedeth every good and perfect gift.

Sir, suffer me to recall to your mind that time in which the arms and tyranny of the British crown were exerted with every powerful effort in order to reduce you to a state of servitude; look back, I entreat you, on the variety of dangers to which you were exposed; reflect on that time in which every human aid appeared unavailable and in which even hope and fortitude wore the aspect of inability to the conflict, and you cannot but be led to a serious and grateful sense of your miraculous and providential preservation; you cannot but acknowledge, that the present freedom and tranquility which you enjoy, you have mercifully received, and that it is the peculiar blessing of heaven.

This, sir, was a time in which you clearly saw into the injustice of a state of slavery, and in which you had a just apprehension of the horrors of its condition, it was now, sir, that your abhorrence thereof was so excited, that you publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages. 'We hold these truths to be self evident, that all men are created equal, and that they are endowed by their creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness.'

Here, sir, was a time in which your tender feelings for yourselves had engaged you thus to declare, you were then impressed with proper ideas of the great valuation of liberty and the free possession of those blessings to which you were entitled by nature; but, sir, how pitiable is it to reflect that although you were so fully convinced of the benevolence of the Father of mankind, and of his equal and impartial distribution of those rights and privileges which he had conferred upon them, that you should at the same time counteract his mercies, in detaining by fraud and violence so numerous a part of my brethren, under groaning captivity and cruel oppression, that you should at the same time be found guilty of that most criminal act, which you professedly detested in others with respect to yourselves.

Sir, I suppose that your knowledge of the situation of my brethren, is too extensive to need a recital here; neither shall I presume to prescribe methods by which they may be relieved, otherwise than by recommending to you and all others, to wean yourselves from those narrow prejudices which you have imbibed with respect to them, and as Job proposed to his friends, 'put your souls in their souls stead,' thus shall your hearts be enlarged with kindness and benevolence towards them, and thus shall you need neither the direction of myself nor others, in what manner to proceed herein.

And now, sir, although my sympathy and affection for my brethren hath caused my enlargement thus far, I ardently hope that your candour and generosity, will plead with you in my behalf, when I make known to you, that it was not originally my design; but that having taken up my pen, in order to direct to you as a present, a copy of an almanac, which I have calculated for the succeeding year, I was unexpectedly and unavoidably led thereto.

This calculation, sir, is the production of my arduous study in this my advanced stage of life; for having long had unbounded desires to become acquainted with the secrets of nature, I have had to gratify my curiosity herein through my own assiduous application to astronomical study, in which I need not to recount to you the many difficulties and disadvantages which I have had to encounter.

And although I had almost declined to make my calculation for the ensuing year, in consequence of that time which I had allotted therefor, being taken up at the Federal Territory, by the request of Mr. Andrew Ellicott, yet finding myself under several engagements to printers of this State, to whom I had communicated my design, on my return to my place of residence, I industriously applied myself thereto, which I hope I have accomplished with correctness and accuracy, a copy of which I have taken the liberty to direct to you, and which I humbly request you will favorably receive, and although you may have the opportunity of perusing it after its publication, yet I choose to send it to you in manuscript, previous thereto, that thereby you might not only have an earlier inspection, but that you might also view it in my own hand writing.

And now, sir, I shall conclude and subscribe myself, with the most profound respect, your most obedient humble servant,

B. BANNEKER.

THOS. JEFFERSON, *Sec. of State. Phil.*

Jefferson's answer was as follows:—

PHILADELPHIA, Aug. 30, 1791.

Sir,—I thank you sincerely for your letter of the 19th instant, and for the Almanac it contained. Nobody wishes more than I do to see such proofs as you exhibit, that nature has given to our black brethren talents equal to those of the other colors of men, and that the appearance of a want of them is owing only to the degraded condition of their existence both in Africa and America. I can add with truth that no one wishes more ardently to see a good system commenced for raising the condition both of their body and mind to what it ought to be, as fast as the imbecility of their present existence, and other circumstances which cannot be neglected, will admit. I have taken the liberty of sending your Almanac to Monsieur de Condorcet, Secretary of the Academy of Sciences at Paris, and member of the Philanthropic Society; because I considered it a document to which your whole color had a right for their justification against the doubts which have been entertained of them.

I am with great esteem, sir,
your most obedient servant,
THO. JEFFERSON.

MR BENJAMIN BANNEKER,
Near Ellicott's Lower Mills, Balt. Co.

When he published his first Almanac, Banneker was fifty-nine years old, and had high respect paid to him by all the scientific men of the country, as one whose color did not prevent his belonging to the same class, so far as intellect went, with themselves. After the adoption of the constitution in 1789, commissioners were appointed to run the lines of the District of Columbia, the ten miles square now occupied by the seat of government, and then called the 'Federal territory.' The commissioners invited Banneker to be present at the runnings, and treated him with much consideration. On his return, he used to say of them, that 'they were a very civil set of gentlemen, who had overlooked his complexion on account of his attainments, and had so far honored him as to invite him to be seated at their table; an honor,' he added, 'which he had thought fit to decline, and requested that a side table might be provided for him.'

Banneker continued to calculate and publish his Almanac until 1802, and the folio already referred to and now before the Society, contains the calculations clearly copied, and the figures used by him in his work. The hand-writing, it will be seen, is very good and remarkably distinct, having a practised look, although evidently that of an old man, who makes his letters and figures slowly and carefully.

In 1804, Banneker died in the 72d year of his age, and his remains are deposited, without a stone to mark the spot, near the dwelling which he occupied during his life-time.

The following is an extract from Mr. Ellicott's letter in regard to Banneker.

'During the whole of his long life he lived respectably and much esteemed by all who became acquainted with him, but more especially by those who could fully appreciate his genius and the extent of his acquirements. Although his mode of life was regular and extremely retired, living alone, having never married—cooking his own victuals and washing his own clothes, and scarcely ever being absent from home, yet there was nothing misanthropic in his character, for a gentleman who knew him, thus speaks of him. 'I recollect him well.—He was a brave looking pleasant man, with something very noble in his appearance. His mind was evidently much engrossed in his calculations; but he was glad always to receive the visits which we often paid to him.' Another of Mr. Ellicott's correspondents writes as follows: 'When I was a boy, I became very much interested in him (Banneker) as his manners were those of a perfect gentleman; kind, generous, hospitable, humane, dignified and pleasing, abounding in information on all the various subjects and incidents of the day; very modest and unassuming, and delighting in society at his own house. I have seen him frequently. His head was covered with a thick suit of white hair, which gave him a venerable and dignified appearance. His dress was uniformly of superfine drab broad cloth, made in the old style of a plain coat, with straight collar and long waistcoat, and a broad brimmed hat. His color was not jet black, but decidedly negro. In size and personal appearance, the statue of Franklin at the Library in Philadelphia, as seen from the street, is a perfect likeness of him. Whenever I have seen it, it has always reminded me of Banneker. Go to his house when you would, either by day or night, there was constantly standing in the middle of the floor a large table covered with books and papers. As he was an eminent mathematician, he was constantly in correspondence with other mathematicians in this country, with whom there was an interchange of questions of difficult solution.'

In the foregoing brief notice all is collected that can now be obtained in regard to Benjamin Banneker.

CHRISTIAN REGISTER.

BOSTON, JULY 19, 1845.

HARVARD COLLEGE.

We do not find in the Orthodox papers of last week much that calls for comment on this subject, and we wish not to give it a greater share of our limited space than is necessary. The Baptist Watchman quotes from the article of the State Constitution respecting the College, and shows, what must be borne in mind, that the real control of the institution is placed forever in the hands of the Corporation, and that consequently all the evils of this controversy are to be brought upon the State and people of Massachusetts for an object, even if our opponents should succeed in procuring the election of Calvinistic Senators and Councillors, not worth the contest. The Board of Overseers have merely a visitatorial power, and in a conflict with the Corporation always have been, and always will be, at a decisive disadvantage.

If we understand the Watchman, he deduces an argument from the words in the preamble '*We the people* of Massachusetts,' which leaves all previous disorganisers, radicals, and advocates of unrestrained and all-grasping popular power far in the rear. If because those words are in the Constitution, the people in their political capacity, can at any time claim, and take possession of institutions and properties, in the hands of Corporations or individuals, and held by laws passed under that Constitution, we are, at each election, at the mercy of the populace, in our estates and securities, of every kind.

The Watchman has allowed us to catch a glimpse of the 'cloven foot.' Our readers are aware that the pretence has been that the design aimed at is merely to rescue the College from one particular sect, as they call us, and to admit all sects in the State to share in its government. That this is the real, and the sole design of the movement, all have most solemnly declared. But few, however, have been deceived by their protestations. The Watchman gives us, at last, the true interpretation of the movement. Let it be remembered that the several Calvinistic sects flatter themselves, and have boasted, that they constitute a majority of the people of this State.

"As by the Constitution, 'the legislature of this Commonwealth may make such alterations in the government of the said University as shall be conducive to its advantage, and the interest of the republic of letters,' it is in plain contravention of its spirit that the college should be under the control of any one religious sect, UNLESS THAT SECT INCLUDES A DECIDED MAJORITY OF ALL THE ELECTORS IN THE STATE."

We beg to know by what process it is contemplated to ascertain the religious opinions of the 'electors in the State!'

PLENARY INSPIRATION.

In our religious summary, a few weeks since, we observed:—

"The Christian Watchman has an excellent editorial article on 'Paul withstanding Peter,' in which he reasons conclusively to this among other just results, 'The apostle Peter himself was not infallible, whatever his pretended successors, the Popes of Rome, have claimed to be.' While this is good against the pretensions of the Pope, how does it bear upon the question of *inspiration*, as insisted on by the Orthodox?"

The Watchman replies, as follows:—

"We do not perceive that it has any particular bearing on that question. By inspiration is meant, that God moved and directed fallible, imperfect men, to write the words of eternal truth. That they were imperfect, and consequently fallible, is sufficiently obvious in the fact that they were men; but lest we should forget it, the fact is often recorded. Moses spoke unadvisedly with his lips, David and Solomon were guilty of great crimes, Jonah was refractory and disobedient, Peter denied his Master, and afterwards conducted in a blameworthy manner, James and John once manifested a very bad spirit, and Paul commenced his public life a flaming persecutor. Scripture presents to us but *one* perfect man—'the man Christ Jesus.' He was 'without sin.' He wrote no part of the Bible, and yet we maintain that the Bible is the inspired, and consequently the infallible word of God. Were it not inspired it would partake of the fallible character of the men who wrote it. Now as it is clear that the *writers* of the Scriptures were fallible, does the Register deny their *inspiration* and thus make the latter one as fallible as the former? If the writers of the Scriptures had been infallible, they would not need to be inspired; they could inspire themselves, just as Mr. Parker and the Unitarian Transcendentalists are in the habit of doing. But as they were fallible, they could not write an infallible book without supernatural guidance, or inspiration. Is the Word of God vitiated by the fact that fallible men were employed to write it down? Perhaps the Bible from which you read your morning devotions was printed by a drunkard. But what then? Is it any less the Word of God?

We would remind the Watchman, that it was in reference to the great principles of the Gospel they were preaching, and of the Churches they were planting, that Paul and Peter differed, and would ask whether it is probable that God would grant them infallible inspiration when writing, which would desert them, in their preaching and ministry? We would also remind the Watchman and all others that there have been Orthodox Transcendentalists as well as Unitarian Transcendentalists.

Our faith rests, not on our own inspirations, but on the testimony of competent, and honest witnesses, to facts within their knowledge, and to doctrines which they had heard. This is the only ground upon which Christianity can be presented, with any prospect of success, or any show of reason, to a yet unbelieving world, and we are astonished to find intelligent and reflecting Christians discrediting this ground.

PROGRESS OF LIBERAL CHRISTIANITY IN THE SOUTH.

From its source as well as its contents, it gives us pleasure to insert the following article. We beg our correspondent to look again, and more carefully at our language. We neither endorsed, nor in any way passed judgment upon Mr. Bradburn's sentiments or language. We said his speech was an 'excellent *specimen*' of the Anti-slavery style of the present day. It is excellent *as a specimen*. Indeed it is in some respects superior to its class, more sprightly and original, than most of them.

We left our readers to judge of its merits, as an argument, and in every point of view. We trust that the patrons of this paper will not be alarmed at any doctrine that may appear on its pages. We shall conduct it on the supposition that our readers have minds of their own—that they are able, disposed, and determined to judge for themselves—that in order to judge justly they are aware of the necessity of hearing both and all sides of every question—that instead of complaining that any particular views expressed in its pages were allowed admission by us, they will set down and prepare, and communicate to us, a refutation of them. This we conceive to be the proper spirit for both editors and readers. We shall endeavor to present a moving panorama of the successive phases of all the prominent religious, and moral, and social operations and associations of the day. As liberal Christians and enlightened persons, our readers will not fear to have any arguments presented, or any sentiments expressed, but will prove all things, by the test of their own reason and judgment, in order that they may hold fast what is good.

For the Register.

RALEIGH, N. C. 30th June, 1845.

MR. EDITOR,—Perhaps the friends of Scriptural Christianity with you, would like to hear of even a small token, that one of the harshest tenets of Orthodoxy is gradually yielding to more Scriptural views of divine truth, in our part of the Union. During the past year, I have more than once heard a talented minister of the Baptist Church, declare in his preaching here, that the Almighty never did punish his Son; and that he *could not punish* him, until he was guilty of some offence. The regular minister of that Church, who I hear with unmixed pleasure, I am compelled to believe, from the whole tenor of his preaching, is really *liberal*. The same views on the subject, are obtaining among our Methodist friends. I had not the pleasure of hearing the communion discourse yesterday, of their talented Presiding Elder. I have heard him several times heretofore, and found him always scripural and liberal. I learn from a member of his Church, that he was yesterday, (Sunday,) anything but Orthodox. He declared in his sermon, like the Baptist minister, with emphasis, that God never did punish his beloved Son Christ Jesus. He observed among many other rational things, that some people talk of the death of Christ's human nature, but he read nothing of such a death in his Bible and therefore could not teach it. There was nothing in the whole discourse, peculiar to Orthodoxy.

Even our Presbyterian friends, are, I think, leaving some of their sterner old notions behind. Not long since, I heard one of their ministers of high standing, say in his sermon, that some persons look on the Father as a stern, relentless Being, but this was a mistaken view of Him. He said very emphatically, that Christ did not purchase the favor of God for us; that God was already placable, and for proof quoted 'God so loved, &c.' What a contrast with their preaching in former years, when I have heard an eloquent speaker attest in the same pulpit, that the Almighty poured the 'artillery' of his vengeance on the devoted head of his beloved Son, the holy Jesus, in the sinner's stead, &c.

PHILO.

For the Register.

MILWAUKIE, June 22, 1845.

MR. EDITOR:—After passing two Sabbaths in Buffalo I took passage in the Empire—a splendid steamer—well entitled to be called 'A floating palace'—and in a little more than four days, having traversed the great lakes a distance of more than 1000 miles, was safely landed in this remote region, 1500 miles from home. I preached to-day three times, and from all that I saw and heard, I was satisfied that the Unitarian Society in this flourishing place, has the elements of life and progress. The services of brother Lord, who is to be their pastor, were very acceptable, and I found that his return was anxiously looked for. The Society is not large, nor wealthy, and yet it is strong and will be able to sustain itself. It is composed principally of young men, without families, so that the congregation bears but a faint resemblance to one of our N. E. Churches, the number of women and children being very small. I was not at all pleased with this feature in the character of the Society, especially as it makes it difficult to maintain a Sunday School which I hold to be one of the elements and instruments of growth and prosperity in a Christian Church. It is to be hoped that this feature will not long be suffered to remain—and that before many years their neat little church will be graced every Sabbath by the presence of a goodly company of women and children—which shall furnish the materials of a flourishing Sunday School. This Church is at present the only representative of our faith in Wisconsin Territory—a region as beautiful and full of promise as any portion of our land—and which is rapidly filling up by emigrants from the Eastern States and every part of Europe. They are pouring in, in one continued stream—some in wagons through the Southern part of Illinois—but chiefly by the lakes in propellers and steamboats, several of which leave Buffalo every day. These new settlements must be supplied with ministers, and while other denominations with a commendable zeal, are exerting themselves to obtain a footing, ought not we to bestir ourselves, and to present to those who are willing to hear, the claims of our simple and scriptural faith?—The Episcopal Church has I believe taken the lead in this good work, and has already in operation in the heart of the Territory a Mission School, where 19 young men are preparing themselves for the ministry. One, a Swede, Rev. Gutslaf Unonius, was lately ordained as a deacon, by bishop Kemper of Milwaukie, and preaches to a colony of Swedes and Norwegians who have formed a settlement in what is said to be, a most beautiful and romantic region, some 30 or 40 miles west of this place.—To-morrow I take the boat for Chicago, 90 miles, and intend to visit brother Conant at Geneva, and some other places in that region.

Yours, &c. J. A.

For the Register.

MORNING REFLECTION.

Nothing short of a feeling of certainty that every deviation from the Divine Law in thought, feeling or act, will occasion displeasure from God and that some how or other, we may not know how, but surely, we shall suffer, can keep us awake to such a sense of duty as will effectually influence our conduct. If we discipline ourselves so far as to avoid gross faults this is apt to occasion a comfortable assurance that we are safe and to beget pride—spiritual pride—the worst because if we had any real ground of contentment with ourselves it could only be that we were deeply sensible of our weakness and the conviction we must have that with our best endeavors, to avoid offending we must fail in some respects, and that our success against temptation, must depend wholly on the aid we obtain from God by prayer and the influence of his spirit acting through our minds, when deeply affected by a perception of our dependent relation.—Humility then—a feeling of insecurity—watchfulness—carefulness—keeping under our imaginations—restraining without intermission our appetites and passions—encouraging in ourselves tender and sympathetic feelings towards fellow mortals—encouraging their virtuous efforts by kindness and other aids according to our ability—making exertions to promote their welfare in every way—and cultivating in abhorrence every inclination in ourselves to do them wrong.—This were a state of mind worthy of self commendation and which therefore might without danger be enjoyed and create in us a self complacency—which would in fact be that peace of God which passeth all understanding—Oh! Lord create in me a new heart, renew a right spirit within me.—But vain would be our hope if we expected that we could be good by desiring it, by praying that we might be good, by feeling that unless we were good we could not be acceptable to God.—This is all well as far as it goes but it is only preliminary to a state which may be called religious—this state exists when we are every day and hour and minute striving to act under a sense of duty, doing always as far as may be what is right—keeping our thoughts under and our lives pure, honest, just, humble, and faithful, altogether.

NEW PUBLICATIONS.

I. Bush on the Resurrection of Christ.

We are glad that Professor Bush has presented his views on this interesting subject to the adjudication of careful and candid readers.—In reference to his doctrines and interpretations we do not propose to give an opinion, but his spirit of candor and freedom we always delight to commend.—His imagination is uncommonly rich, and his command of language extraordinary, and on these accounts his writings always secure attention and interest.

The unanimity and animosity with which the orthodox press assails him, is inexplicable.—It is natural that, as a body, they should take the course they do in opposition to the abolition of capital punishment, for they find in that human institution some analogy and sanction for their system of theology, resting as it does upon the infliction, judicially, of the death-penalty upon Jesus of Nazareth; but why speculations, so entirely apart from every thing peculiar in their system, as those of Professor Bush, should excite their combined opposition we cannot conjecture.

Is it not possible that the spirit of liberality in which the Professor conducts his researches, is the real grievance? We fear that the following passage would have incurred their condemnation, whatever doctrine it might have maintained:—

'The principles of interpretation involved in this decision are of the utmost importance to the interests of revealed truth. The extent to which scientific induction is to be allowed to have weight in fixing the true import of the language of Scripture, is a point in regard to which we deem a controversy inevitable that shall agitate widely the Christian world. The *science of man* is as true a science as the science of the globe or the science of the stars; and while we have no doubt that its results will eventually assure themselves just as incontestably to enlightened minds as do those of Astronomy and Geology, yet their admission will be as strenuously resisted, and upon the same grounds, and by the same class of persons, as were those in the departments just mentioned. The rigor of the literal construction will not be relaxed through the honest but mistaken fear of conceding a perilous license in the mode of dealing with the divine oracles. But the discoveries and deductions of science will go on, despite of every protest or interdict, and they will command assent just in proportion to the evidence by which they are sustained. And here will come the warfare between these results and the *literal* statements of Holy writ. On the one hand, it will be held, that every rational inference, whatever be its intrinsic evidence, is to be disregarded whenever it comes in conflict with what *appears* to be the import of the inspired word viewed on the surface. On the other hand, it will be contended that we are at perfect liberty to abide by the results of our discoveries when sustained by adequate evidence of their truth, and that this involves not the slightest disparagement of Revelation, for the simple reason, that the object of revelation is *moral* and not *scientific*, and therefore puts no bar in the way of the most searching inquest into the *verity* of things. Of this it does not profess to treat, in regard to man's body or soul, nor does it forbid the mind's resting with absolute assurance in conclusions which it feels to be absolutely certain. This will be substantially the issue, and we cannot but perceive, that it ultimately resolves itself into the question, how far we can affirm *positive certainty* of the results of science. It will no doubt be conceded that when we can safely and soundly pronounce results *certain, absolutely certain*, then we are at liberty to make this certainty the criterion by which to determine the sense of Scripture. But in the mean time what is the policy so prone to be adopted by the rigid literalists on this subject? It is but upon very few points that we can, in the nature of the case, attain to the degree of *absolute certainty*, such as we have in the mathematical sciences. We cannot affirm a positive demonstration of the truth of the Newtonian philosophy in regard to the solar system, but it accounts adequately for the phenomena, and the evidence is such that the mind reposes in it. So in regard to other branches of science, the evidence that sustains its inductions is of such a nature that the mind cannot but, on the whole, yield its assent, and yet it would be rash to claim that every vestige of doubt was precluded. Now what we say of this rigid construction of Scripture is, that it takes an undue advantage of the acknowledged defect of mathematical certainty, and opposes the verbal statements, on particular classes of subjects, in bar of conclusions which the mind would inevitably adopt were it not for the apprehended sanctity of such statements. It is not the confronting of those conclusions by an opposite array of the same kind of evidence by which they are supported—it is not an enlightened striking the balance between conflicting probabilities—but a violent foreclosure of all deductions except on the ground of an *authority*, which it is sacrilege to question. The man of science, therefore, is pushed to the wall by the force of the literal dogma, and his position is the more galling from the fact, that his soul may reverence the *authority* from which the alleged dogma proceeds; and yet he recognizes the same *authority* in the science that he does in the revelation, because they both proceed from the same source. He is restive in this dilemma, and by only one method can be released from it, and that is by a clear definition of the precise object of Revelation—by establishing the position, that it does not profess to enunciate the *absolute truth* in matters that fall properly within the range of the human faculties. Consequently it not only interposes no restriction on the most unlimited freedom of inquiry over the whole field of creation, but its *literal* sayings are not to be cited in arrest of the deductions of a sound phylosophy.

This, however, will not be a readily conceded point. It will be yielded only because it is extorted. The claim will be contested at every step, and hard names, of which *German rationalism* will be among the mildest, will be copiously showered upon its assertors. They must, doubtless, make up their minds, not so much to be confuted in the fair field of argument, as to be denounced—to have their reverence for Scripture called in question—to have their names cast out as evil—and various forms of odium invoked upon them. But Truth—immortal Truth—knows not how to die under such assaults. Though "beat to earth, 'twill rise again," and its final triumph will honor its humble friends, while its mistaken but well meaning opponents will inherit the mortification of knowing in the end, that they have pulled down what they had purposed to build up.'

II. Arthur Lee and Tom Palmer, or the Sailor reclaimed. By Rev. R. C. Waterston, author of "Moral and Spiritual Culture." Published by the Christian Tract Society, being a reprint from the third American edition. London, J. Chapman, 128 Newgate street. 1845.

Flowers; their moral Language and Poetry. Edited by H. G. Adams. London, H. E. Clarke & Co., 66 Old Bailey. 1845.

Here are two books from the London press, one a reprint from an American edition, and the other a London work for sale by an American house, in this city, Messrs. Jordan & Wiley. The former is well known here as an interesting tale by Rev. Mr. Waterston, and we notice it now only to remark upon the neat and interesting manner in which books designed for distribution are finished and published in England. This little work is accompanied, and made more interesting by three or four appropriate and well executed engravings, with a vignette on the outer cover. The type is large and fair.

The other work, 'Flowers, their moral Language and Poetry,' is a beautiful book of the kind, and though printed in London, is for sale at a low price as above. It contains elegant selections from more than one hundred English authors, in illustration of the following subjects, Moral and Language of Flowers; Children and Flowers; Fairies and Flowers; Floral Similitudes; Floral Ceremonies; Funeral Flowers and Wild Flowers. Other books of this kind which have been written and published here and elsewhere, are designed for the centre table; for elegant tokens and offerings of friendship and affection; and to gratify, not only in sentiment, but in external beauty also, the higher tastes and feelings. While this work, though not less elegant and beautiful in its selections, in sentiment and language, is designed for more common use. It would bring within the reach of the humblest lover of flowers and the lowliest fireside, all that is delightful in thought, and rich, chaste and beautiful in language which the genius of man has thrown over this fascinating subject. There is no reader, however high or low, who will not be made better by its perusal.

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III. 'The Harbinger.'

This is the weekly journal of the 'Brook Farm Phalanx.' It is well got up, in all respects; and is equalling the expectations of those who are acquainted with the amount of talent, and the cultivation and refinement, of the distinguished persons associated in 'the communities' of which it is the organ.

FLORAL PROCESSION, PROVIDENCE.

In the last Register was a short communication which gave the result of the Floral Procession at Providence on the 4th of July in behalf of the ministry at large in that city under the charge of Rev. W. G. Babcock. There is great delicacy in this brief notice of D. P. in whom we recognise the messenger of one of the Sunday Schools in the city; but having alluded in it to *some* school and society with which Brother Babcock was happily connected in Boston for several years, and from which a large portion of the baskets and flowers came which attracted so much attention on that occasion, without specifying any one in particular, it seems no more than proper that the honor in this case should be given to whom the honor is due. The following expressive and grateful note, from the Superintendents and Teachers of the Chapel Sunday School in Providence is placed at your disposal for the purpose:—

PROVIDENCE, July 4th.

Rev. F. T. Gray.

My dear Sir;—We the Superintendents and Teachers of the Chapel Sunday School in Providence, cannot let the welcome messenger you sent us depart, without bearing to you from our glowing hearts, the simple offering of our thanks. Like the angel visitant to the feeble soul they came, and as in the depths of that soul the angel will take up its abode, so the precious influence of your love and sympathy will never leave our hearts.

But from this day of our jubilee, through the rich offering of your fellowship shall we all be united, and grow together as branches of the great vine.

Inscribed upon one of the banners which waved over our heads was, 'Remember the Poor.' These blessed words have long been inscribed upon your banners, and upon the living tablets of your hearts, and to-day, through your offerings and your messenger to us, you have extended your hand, and remembered 'our Poor.' God grant! that as the child looketh up and blesseth its faithful parents, so may we in our infancy and ignorance look up unto you, our exemplars in the christian work, and follow in your steps! And may the garlands of beauty which you have showered in our paths, be to us, as emblems of that love, which will draw into one circle, the family of man; and place upon every brow an unfading crown of roses.

To the Rev. Mr. Barnard, and the many other friends who have thus sweetly remembered the poor, we send also our thank offering, and with praises and prayers in our hearts, inscribe ourselves your brethren and sisters in the Lord.

Signed by
W. G. BABCOCK, and nineteen others.

AMERICAN UNITARIAN ASSOCIATION.

The Twentieth Report of the American Unitarian Association with the proceedings of the late Annual Meeting, has been published, as a Tract in the regular series.

The Treasurer's account will be presented to our readers in a future paper. We now lay before them such extracts from the Addresses as our limits allow.

'Rev. Mr. Holland, of Rochester, N. Y., next spoke.—In rising to speak to two or three of the Resolutions, Mr. President, I would remark, generallly, that so far from the Secretary's Report being at all exaggerated, he could not have made so moderate a statement of affairs, had he visited, as I wish he had, the churches in my section of country. As I am the only person present who has visited the Meadville Institution, where I assisted at the Dedication of its Divinity Hall,—a word first upon this. As I approached Meadville, at the close of a beautiful autumnal day, as the setting sun kindled the whole horizon with a gorgeous light, I was struck with the beauty of the place, its profound quiet, its embosomed peace. For health, scenery, stillness, and economy of living, no Western town, with which I am acquainted bears any comparison with Meadville. But what is of even more account, the spirit of both professors and students is above praise. They are earnest, devoted, laborious men—patient under difficulty, undaunted by opposition, resolved on progress, consecrated to doing good. The officers of the school find it necessary to hold back the young men from too excessive devotion to study; and the only fear we have for their teachers is the same. At Syracuse, where last year we lamented over the bereavement of the devoted Storer's flock and feared for its future, there is now a larger congregation, and a more earnest state of feeling than ever before. Our excellent brother May finds his position all he could ask. And I may say generally of those New York churches which border upon the line of Western travel, that they have signal reasons to thank God and take courage.'

Rev. Mr. Fuller of Belvidere said:

'In northern Illinois, I speak within bounds in saying, that at least eight thousand books and tracts have been circulated during the past two years. And who have received them? I answer, precisely those who need them,—the so-called Orthodox, the unlearned, and those who for want of knowledge in respect to a rational faith, have been groping in darkness and despair. Of other portions of the Union, probably the same could be said. And these tracts have done their mission, as further facts shall testify.

One of our most valued missionaries, who was formerly a Baptist, was first induced to examine the grounds and evidences of his faith, by reading a publication which lay upon the counter of a store in Chicago. It was blown open by the breeze, and he read where chance had opened it; and as he felt the truth of the sentiments he read, he mentally exclaimed, 'these are my views faithfully advocated; by what good Baptist brother I must now see.' He glanced at the title page, and saw to his surprise that it was a Unitarian publication. He determined to investigate further, and the result you will easily conjecture.

A few years ago, a copy of Channing's works was forwarded to brother Walworth, of Belvidere, by one who will long be held dear by Western Unitarians for his fearless, conscientious efforts to diffuse truth,—I allude to Rev. Mr. Clarke, of this city. To him and the kind lady who furnished the money to be employed so advantageously, I bear the thanks of another person who preaches in the West, and who declares, that his spirit has been delivered from thraldrom by the reading of that work. The copy is kept in circulation by our indefatigable brother, and who can estimate the good it is accomplishing?

A few days before leaving the West, I entered the store of a calm, conscientious, and reflecting man, who was too much engrossed to heed my approach. When at last he did interrupt my reflections upon the engrossing nature of worldly business, he said, 'Excuse me, but I am copying from Channing's works, which I have borrowed, and notice but little what is passing about me. It is but a few months since my own heart has been cheered by the light which has now dawned upon my soul, and I wish to impart that same joy to my family, whom I shall now soon see, that those whom I love may be one with me in spirit and in the truth. The happiness which I now feel atones for the gloom which for years has overshadowed my soul.' Mr. Bellows, who preceded me this evening, has obviated the necessity of my speaking long upon a subject which lies near my heart,—that of union of effort with the Christian denomination in the dissemination of the truth as it is in Jesus. I thank him for his good counsel. During two years past, I have co-operated with their ministers, and have found them true and faithful heralds of liberal principles. The elements of success seem to lie with the two denominations. A thorough acquaintance would soon bring us in strict union of faith, by securing the merits of both systems of doctrine and church action. I have been warmly received by their clergy and laity, am a member of their Conference, and bear testimony to their simple, fervent spirit.

I joined their Conference, not as having changed a shade of opinion, but as a Unitarian minister, free and determined to advocate my sentiments in every suitable manner. I was received upon the broad and common basis of Christian liberty, the Bible as the only creed, character the sole test of fellowship. That some differences of opinion between us and them exist, I by no means deny; but I do emphatically deny, that these are *essential* differences. It is true also, that some bigoted men are found among them, yet such are found in every sect in Christendom. Let us do our duty, however, by cultivating kindly feelings, and promoting harmonious effort, and then if a failure attend the exertion for ministerial intercourse and acquaintance, ours is not the responsibility.'

REV. HENRY WARE, D. D.

The papers of the day record the death of this venerable Christian and eminent servant of God. It occurred at his residence in Cambridge on Saturday last, aged 81. Dr. Ware was a graduate of the Class of 1785. Forty years ago he resigned his pastoral charge in Hingham, and was inaugurated Hollis Professor of Divinity at Cambridge. His appointment to that office was made the occasion of a warfare against Harvard University on the part of the Orthodox sect, which has never ceased. In the discharge of the duties of his Professorship, Dr. Ware justified the choice of the Corporation, and rewarded the zeal of those who sustained it. His talents, learning and force of character are demonstrated by the circumstance of his having been selected, with the unanimous approval of the friends of liberal principles, at the age of 41 for this eminent position. He was, thus early, at the head our theology, and he kept advancing with the progress of Scriptural knowledge in the world, to the close of his public life. His love of truth, his peculiarly liberal spirit, his sacred reverence for the revealed Word, were displayed, without abatement, and with a freshness and liveliness of interest, untouched by the hand of time, until the Providence of God closed his services to the Church and the world. He was one of a circle of wise and good men, who for a long period blessed the College by their joint labors and influence. Those who passed through the University during that golden era of its peace and prosperity, will bear with them to their graves, the most grateful and cherished remembrance of Ware, and Kirkland and Hedge, and others, whose lives were filled with duty, and whose hearts were warm with love, towards all committed to their charge. We dare not trust ourselves to indulge, any longer, in the expression of filial affection and veneration, which we have ever felt towards those venerable and excellent persons, and we hope that some of our correspondents, who have the leisure and can get at the facts and dates, will allow us to inscribe on our pages memoirs of the services and characters of Dr. Ware and others, associated with him, during the last forty years, in the government and instruction of Harvard College. The old would delight to recall them to mind, and the young ought to be led to honor those who were the benefactors of their fathers.

NEW SOCIETY AT TROY, N. Y.

We learn from the General Secretary of the American Unitarian Association who preached at Troy last Sabbath, that those of our faith there are deeply interested in the formation of a new society. At the close of the afternoon service a meeting was held to consult for the interests of the proposed society; and a committee of ten was chosen (Messrs. Hadley, Coleman, Cross, McCall, Barton, Merritt, Strong, Cummings, Hastings & Wells) to provide preaching, and to take active measures for procuring a house of worship.

Rev. Mr. Harrington of Albany has thus far supplied them, and will, for the present, preach to them once at least every Sabbath. Great credit is due to him for the efforts he has made there.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

The reader will have noticed that it is our purpose, in this department of the Christian Register, to present, in as condensed a form as possible, such leading measures and events as the weekly theological press, of all denominations, records, and to select from it such passages and expressions as indicate the condition and tendency of theological sentiments, the state of feeling, and the standard of taste, liberality, and knowledge among the different sects, and the progress they are all making, in spite of themselves, towards charity and truth.

The Bishops of the METHODIST Episcopal Church, met recently, in New York, and consummated the separation of that great denomination into two parts, dividing on the question of slavery. The following quotation from an editorial of the 'Southern Christian Advocate,' of Charleston, S. C.' shows the tone of the 'Methodist Episcopal Church, South.'

'If there is one great lesson taught above all others in the magnificent story of those mighty men who, under God, were instrumental in producing the great religious awakening which has extended from the last century into the present, and which, with its moral undulations, has shaken nearly every nation on the globe, to a less or greater extent, it is this: that the great, special, all-important business of the church is the turning men from sin to holiness:—that ecclesiastical combinations exist, not for party purposes, not for civil or secular ends, but for puposes exclusively spiritual and religious: that Methodism spurns a narrow bigotry; is infinitely more concerned about the essence of true religion than its mere circumstantials; and is prepared to sacrifice any th

old and decaying forest? What though denunciation was all they had to expect, all they did in fact get, where any notice was taken of the new connection, did this cool the ardours of their charity or check the march of their activities? And what has been the result; The great day of Jesus Christ alone will tell.

The emergency which has arisen in this country has thrown the Southern Conferences of our religious confederation upon the necessity of recurring to first principles. In a spirit worthy of the best days of Methodism, the emergency has been met. But this act, done after mature deliberation, and with the sanction of the highest authority of the Church as formerly constituted, has given occasion for the development of a relentless high-church bigotry, which seems to consider *the Church* more important than *religion itself*, and formal connection with *one great* ecclesiastical centre more vital than *all the* means and facilities of usefulness which must be sacrificed to it. The *mother Church* is lauded with a depth of devotion and a fervor of love worthy of the most ultra apostolical successionist of the time. One might really suppose that it had at last got to be sound Methodist doctrine that there is no salvation beyond the pale of the Methodist Episcopal Church. With pain and sorrow of heart, we have read expressions of late in various quarters which go far to show that *the Church* has taken the place in many a heart which belongs only to Christ:—as though the framework of ecclesiastical connection and operations was fitted, arranged, and made perpetually binding, *jure divino*, and to touch a pin or alter a tittle would be sin against divine authority. Nay, bulls of excommunication have been formally issued from the official organs of the Church, East and West, as though we had gotten back somehow to the days of Hildebrand, and the Church had power and right to refuse Christian fellowship, and hurl anathemas.

Now the course of duty before the Southern Methodist Church is exceedingly plain. She has examined her ground cautiously and prayerfully, and is fully satisfied that her ecclesiastical structure rests upon the 'foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone.' The same means of grace, the same spiritual influences, the same 'word of truth and gospel of salvation' which under former General Conference relations she *offered*, she offers now. The same God who was with her ministers then, is with them now. She numbers a powerful array of men and means for the spread of true religion over the vast territorial limits she occupies. Her calm and steadfast purpose is to consecrate the whole of these to the service of her divine Head, and to keep herself exclusively occupied with the interests of his kingdom which is *not* of this world. And if any of those who once called us brethren feel that they cannot in conscience recognise us in that relation any longer, but must denounce us as evil-doers, and injure us as far as possible, we shall but the more earnestly pray for them. If they break fellowship with us, and refuse to hold fraternal relations—we shall consider how it was with Methodism at first, and give ourselves no trouble about the matter, satisfied that we shall be able, by God's gracious blessing, to make our calling sufficiently well known. 'Truth, next to the Almighty,' says the poet of Paradise Lost, 'needs no politics, no stratagems, no *licensing* to make her victorious.' In the treaty of Leoben, the Austrian ambassador, in hope of gaining credit to his government, offered as a concession of importance, that the emperor acknowledged the existence of the French republic. 'Strike out that clause,' said Bonaparte; 'the French republic is like the sun in heaven. The misfortune lies with those who are so blind as to be ignorant of the existence of either.'

'Zion's Herald,' printed in this city, a Methodist paper, publishes an article insinuating that a legacy left by the celebrated Robert Boyle, of 5,400 pounds, for the propagation of Christianity among the Indians, has been misappropriated, and throwing the blame upon HARVARD COLLEGE. The charge is evidently designed to operate, in aid of the present movement against that Institution. As it is well to avail ourselves of the existing state of the public attention to circulate just views and accurate information, relating to the history and character of the College, we hope that some of our correspondents will communicate the facts relating to this matter.

The General Conference of Orthodox Congregational Ministers in MAINE, was held at Fryeburg. The same story is told there, as elsewhere, of the lamentable disappearance of revivals, but decisive progress of religion in the practical life, and the state of society.

REPORT ON THE STATE OF RELIGION. This report was read by Rev. J. W. Chickering, and exhibits the fact, that additions to the churches the last year have not exceeded the removals by death and otherwise. This is the first year that this has occurred since the formation of the conference. Yet all is not darkness. There have been some precious revivals. A good general attendance on the means of grace—harmony and extended prosperity—Sabbath Schools well sustained—cause of temperance made some progress—contributions to the cause of benevolence increased.

The action of the Conference on SLAVERY is seen in the following document.

REPORT ON SLAVERY. The committee on the subject of the late action of the Presbyterian church, then reported as follows.

The committee appointed 'to inquire as to the propriety and duty of any action on the part of this conference, in reference to the recent doings of the General Assembly of the Presbyterian church on slavery,' recommend that the following minute be adopted by the conference and entered on their records. The General Conference of Maine have seen with surprise and grief, the report adopted by the General Assembly of the Presbyterian church, at their recent session in Cincinnati. The document appears in view of the conference, to be directly at variance with a former report made by the General Assembly on the same subject in 1818, and to be intended as a justification of the system of slavery now existing in the southern states, by an appeal to the scriptures, and contains nothing which looks, however remotely to its overthrow; but is fitted to produce the impression that this system is justified by the word of God, and therefore not to be abolished. The conference deem it accordingly a duty, publicly to express their dissent from these proceedings of a body with which they have so long maintained fraternal intercourse.

The following interesting description of the North Eastern Territory of the State of Maine was given by Rev. Wm. T. Savage of Houlton.

'He spread before us a territory elliptical in form; with a diameter of 100 miles and one of 70 miles, embracing the place of his location, the north eastern section of Maine. Here is an area of 7000 square miles, out of which you might carve out a State like Connecticut and another like Rhode Island, and then leave a thousand square miles. Here is a fertile region capable of sustaining a population of 300,000 souls, if peopled only as densely as the county of Kennebec. It is now comparatively a wilderness, but has a population of 10,000 souls, and a tide of emigration is flowing in and villages are springing up. Thousands of narrow axes and thousands of strong arms are levelling the forests, and making way for human dwellings. Individual Christians are scattered through all the region, sighing for the bread of life. Ten feeble congregational churches are already formed, and two others will soon be added. Shall we give this population the gospel? Shall we mould the energies developing there by the institutions of the gospel?'

Either the Conference of Maine was favored with a reporter of more than ordinary affluence of faney, or there is something in those northern latitudes that wonderfully excites the imagination. In describing the speeches of the members he represents them as indulging in constant flights of rhetoric. And he talks about 'lingering around' the 'classical gems,' 'happy allusions' and 'beautiful figures,' which 'sparkled in the speeches.' He undertakes to record one of the 'figures,' and it must be allowed to be truly extraordinary.

'Dr. Patton then spoke in behalf of seamen, and set us all to weeping, although some things compelled us to smile and weep as it were at the same time. He spoke of bethels, homes, the conversion of sailors. His figures were some of them very vivid and impressive, the last of which was weaving or welding all these benevolent societies into one bright golden chain, one end of which was fastened to the throne of God, and the other is seized by the converted sailor, and carried round the globe, binding all its tribes in one brotherhood, to draw all up to God.'

We extract the following from the pleasant and lively correspondence of one of the Editors of the Puritan who is travelling in the West.

PROFESSOR FINNEY AND OBERLIN. Some weeks ago, when the Puritan was not under the control of the present Editors, an article appeared in it, quoted from another paper, in relation to Mr. Finney, which we learn has done no small mischief at the West. The purport of it was, that Mr. Finney had corrected his wildest and most objectionable views, as to doctrines and revivals of religion, and that hopes were entertained that he would soon be found upon the side of a sound theology. In the West, Oberlin is the personification and leading agent of diffusing that form of error which gives our churches the most trouble. Oberlin men and Oberlin influences are every where making stealthy invasions. In this state of things, an article appearing in the Puritan, speaking so favorably of the very Corypheus of Oberlinism, was seized upon as an instrument of great advantage to him and his cause. And it was a source of deep chagrin and discouragement to our friends in the West. And we were in several instances called to account for it, though we were as innocent of it as a child unborn. We have, in our intercourse with Western ministers, made particular inquiries whether there were any symptoms of amelioration of the character and influences of the Oberlin Institution, and of Mr. Finney in particular, and we cannot find that there is any such symptom. It is rumored, by the way, that through some disagreement between the two heads of that Seminary, Mr. Finney has tendered his resignation, which was not accepted by the Trustees, and that Mr. Mahan will probably leave Mr. Finney to be the sole head of the concern. This, however, I cannot assert to be a fact.

But Oberlinism, or the Pelagianism of which that is the present name, is a source of great evil, and of great disturbance to the friends of truth, throughout the whole West. And as to Mr. Finney's return to Orthodoxy, it is unwise to make any premature announcements or predictions. One whose mind makes so many sallies and wild excursions as his, may be expected, for the sake of variety, to make a flying visit now and then into the region of Orthodoxy. But it will require a great amount of evidence on which to ground a conviction that he has become a consistent supporter of sound views and measures.

It is difficult to ascertain precisely what our orthodox brethren desire, in the way of REVIVALS—they are evidently dissatisfied with the absence of them—on the other hand, it is equally evident, that they are convinced that in the form in which they have been conducted they are intolerable evils.—The best contrivance invented to bring them about and render them effectual, was *protracted meetings*. The following extract from the travelling editor of the Puritan shows that protracted meetings are not in favor.

'THE BURNT DISTRICT. This is the expressive epithet applied by many to the western portion of the State of New York, which has been *burnt over* by what were called the new measures and new doctrines for promoting revivals, under the auspices of Finney, Burchard, and company. The sound ministers in that region, with sadness acknowledge the truth and expressiveness of the term, and painfully feel that it is indeed a *burnt district*, showing the lamentable results of having been overswept by the fires of fanaticism. The churches are slowly, and but slowly, recovering from the disasters resulting from those misnamed revivals. I was told that, in Buffalo, Mr. Burchard, at the opening of his career, had a great revival, conducted wholly after his manner, and that for twelve years after that, there had been nothing there that deserved the name of a revival, and but very few conversions.

And though the results are so manifest, some will not be convinced. I was told of a little church not far from Niagara Falls, that had manifested a perseverence in Burchardism worthy of a better cause. They commenced last winter holding a protracted meeting, every day, in a School-house, for they had no meeting-house. And they have continued it to this time, without the least appearance of revival, still, confident that their machinery will infallibly secure a revival. Every evening they repeat the same process, and put forth the prayer that they may 'not be put to shame,' when if they could be put to shame for that in their theory and practice which dishonours God and his truth, it would be a great blessing to them.

But while some are so irrevocably fixed in their errors, the great body of ministers and christians have evidently derived instruction from past experience, and are cherishing sounder views and a more healthy practice. There is evidently at the West, as well as at the East, a coming up to a higher tone of christian doctrine, and an increased conviction of the necessity of more urgent and frequent preaching of the Calvinistic doctrines.'

The idea that revivals can be brought about by renewing the inculcation of Calvinism seems to us utterly preposterous. We perceive a tendency in the new divinity portion of the orthodox to retreat back to the tenets of that system which they have so lately abandoned. But it is all in vain. The river can as easily be made to flow upwards as the intelligence of this age be made to return to errors, once cast off. No human power can stay the general progress of thought, or again fasten upon the mind of man fetters which have been broken by its own growth. The 'TERRIBLE preaching of Jonathan Edwards,' recommended by Dr. Beecher to restore the power of orthodoxy; would scatter its congregations, and change its gradual decline into an instantaneous death, at least in this part of the country.

A correspondent of the New York Observer makes a decisive inroad upon that part of Governor Hammond's defence of Southern SLAVERY drawn from Jewish and Old testament authority, by reminding him of the provision of the Hebrew code which liberated all slaves, in the year of jubilee! If northern abolitionists were to abandon violent and severe language, and devote themselves to the opportunity they now have, in the appearance of Governor Hammond's letters, to argue the question, in a civil, respectful, and dispassionate manner, infinite good might be accomplished.

We do not think that Dr. Barnes's attempt to make out a distinction between a 'servant' and a 'slave,' in the case of Onesimus is so effectual as to answer the purpose. The only ground we can occupy with certainty or safety is to bring the great principles of the gospel to bear against existing evils, and to admit that the scriptural writers relied upon those principles to accomplish the work, as they might be seasonably applied by their successors.

We rejoice to find the following article in the New York Evangelist, and ask no more than that it be faithfully acted out, in its true bearings and spirit.

'CHRIST DISPLACED BY THE CHURCH. Is this possible? At first view it might seem as if this were impossible; but it is very clear that if there be any branch of the church by which salvation is exclusively arrogated, or by which other branches are unchurched, this is a displacement of Christ. If there be any branch of the church set up as the head, in which all other branches must terminate, this is the displacement of Christ. It is occupying that place towards believers, which Christ alone can occupy.

Where the church is made head, instead of Christ, there comes in a religion of forms, rites, human devices, human ordinances, fetters, will-worship, feast days, new moons, holidays, sackcloth and ashes, penances and crosses. Instead of simple humility, there is pride. Absorption in Christ is self-renunciation; but absorption in the church easily becomes a form of self-aggrandizement. The individual becomes part of a great heirarchy, and all renunciation of his own will to that hierarchy is the exaltation not of Christ, but of that branch of the church, and of the individual's own pride as himself a part of it.

Where Christ is the head, there is simplicity. There is liberty. There is manliness and independence. All self-denial and self renunciation for him, is piety; all self-denial for the church, which does not look directly to him, which seeks the exaltation and advancement of the church's power and privileges, instead of the bringing of the unconverted into it, and the advancement of its members in faith and love, is not piety, but pride. Self-denial for the church becomes a zeal for forms, an intolerant maintenance of all that tends to aggrandize the church at whatever cost of vital piety. Hence baptismal regeneration, at the cost of fatal deception to multitudes clothes the church with a power by her ordinance, which Christ only possesses, but which the church arrogates and dispenses.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

We are glad to learn that no such dreadful accident, as was stated to have happened at Ithaca, New York, on the fourth instant, occured. The statement to that effect which appeared in the various papers turns out to have been a fabrication.

The British Government are bestowing the greatest degree of fostering care and bounty upon their colonies to the north of us. Under their auspices internal improvements are rapidly advancing, particularly in what was Upper Canada, and is now more commonly called Canada West. The current of American travel is consequently beginning to set very strongly on the northern, instead of the southern side of Lake Erie. There is no doubt that a railroad will be soon constructed from the vicinity of Niagara river through the Canadian country to the point opposite Detroit, and then the business of the great West will reach Boston and New York by a route through Canada. These circumstances are to be regarded with satisfaction, as they will tend to ripen events for the result which must finally take effect. We presume that all will allow that the next great annexation to our expanding empire, ought to be on the northern side of the confederacy.

It is proposed by tunnelling Broadway in New York, to relieve that great thoroughfare of a portion of the travelling vehicles that now crowd it. Something must be done in Washington street in Boston. It is constantly blocked up, and it is difficult and dangerous to cross it—either the whole street must be doubled in width, or a new parallel avenue opened.

The 'Southern Literary Messenger' does justice to the labors of Messrs. Gliddon, and John Pickering, Dr. Morton, Mr. Hodgson, and Professor's Salisbury and Frost in the Department of Egyptian and Oriental Archæology and Ethnography. It is a singular and interesting fact that in these difficult and rarely trodden paths of literature and science, our scholars have taken the lead of all others. We find that the author of the article in the 'Messenger,' is aware of the interest which attaches to the researches of Dr. Charles Pickering. This gentleman is a grandson of the late Timothy Pickering. After having finished his collegiate education at Cambridge and entered the medical profession he devoted himself to the physical sciences, and soon placed himself in the very front rank of naturalists in the city of Philadelphia, which as the head quarters of men of science, he had chosen for his residence.

He accompanied the Exploring Expedition, as naturalist in the flag ship, and one of the scientific works forthcoming as the fruit of that expedition, is from his pen. After returning in the squadron to America, he took a trip back to Egypt, Arabia, Zanzibar and Bombay, to gather up some fragments he had not been able to collect while attached to the squadron, and is now at home again. In this last excursion he is understood to have made discoveries, and collected information of the most important nature, in natural history, and especially in reference to the Nile. We look with the liveliest interest for the publication of his work.

Emigration from our Western frontiers is now setting into California, and the thousands who are flocking there avow openly their expectation and purpose to bring that territory into this Union.

The State of Florida has elected her two United States Senators, Messrs. David Levy and James D. Westcott, jr.

Iowa, having rejected the act of Congress admitting her into the Union as a State, will probably by a division of its territory come in as two States.

Our countryman, Powars, has compelled the universal and enthusiastic admiration of the British court and public, by the exhibition in London of his statue of the Greek slave.

A large number of slaves from the counties of Prince George, Charles, and St. Mary, having entered into an arrangement to escape together into Pennsylvania, started on the night of the 7th. They were overtaken by a party of armed men, and after a desperate resistance, in which eight of them were wounded, about thirty were captured. The rest fled into the woods. It is probable that but few if any will escape. The difficulty of detaining men in bondage, in the neighborhood of the free States is rapidly increasing, and tends to accelerate the diminution of value of servile labor.

It appears, by the published correspondence between our representative at the court of Texas and that Government, that although our Congress expressly declared, in agreeing to its annexation, that Texas must pay its own debts, President Polk authorised his agent to promise that we would assume them.

The accounts seem to concur in stating that there is a relaxation of the exclusive system, by which from time immemorial, all intercourse with foreigners has been forbidden by the Chinese Government, and that there is reason to believe that missionaries and others will be received with cordiality.

Hon. Daniel Waldo, of Worcester, has left by his will, $40,000 to the McLean Asylum, and $10,000 to the Massachusetts General Hospital.

Very heavy sales of timber, from the public lands belonging to Maine and Massachusetts, included within the disputed territory, ceded to us by the Ashburton Treaty, have just taken place at Bangor. The prices reached a point which almost excites apprehensions that a mania for eastern lands, like that of 1835, is again coming on.

There is no doubt that railroads will soon be extended, in all directions, from the present terminations of those concentrating in Boston. The Eastern will reach Augusta and Bath, and those that cross Vermont will be continued to Montreal and Ogdensburg. They are getting introduced in all parts of the world, in Havana, and even in old Spain, and will do more to revive and enrich, and bring under the influence of the improving spirit of the age, whatever countries they traverse, than all other means to such ends.

The government has given orders to alter two of the older frigates, which have been withdrawn from sea service, the Constellation and Macedonian, into war-steamers. Both the governments of Great Britain and of the United States, seem to be making special preparations for a state of war. What does it mean? If it were not for these movements and for the uncompromising and impracticable spirit of the two governments, in reference to questions like that of Oregon, pending between them, there would be no symptom or indication of war. The people are actuated by kind and friendly feelings, and their welfare, prosperity and prospects are vitally dependent on peace. And will the people of the two freest nations in the world allow their governments to trifle with their interests and sacrifice their lives, property and happiness?

The census of Salem has just been taken and shows a population of 16,765, and indicates a rate of increase for the last five years, which is nearly equal to what was attained in times when the peculiar condition of foreign commerce made that place the scene of pre-eminent prosperity. There has been no special advantage, or source of growth, during the last five years, and the increase of population must be regarded, solely as an index of the universal progress and growth of the country. It is a growth springing from inherent energies, and if no war occurs, may be relied upon indefinitely, and in a constantly expanding ratio.

The annual value of real property in Great Britain, that is in England, Scotland and Wales, is ascertained by official returns to be over $476,000,000.

On Monday afternoon (14th) there was a sharp thunder storm which was accompanied by a heavy rain for a short time. The lightning struck in many places, killing a man at Lowell, and a man and woman at Royalston, and injuring persons and property at Newburyport, Providence, Chelmsford, Westborough, and other places.

The steamer Acadia sailed on Wednesday (16th) with 86 passengers to Liverpool (including Louis McLane and family) and 21 to Halifax.

A rumor obtained currency that Mr. Buchanan, Secretary of State, had resigned in consequence of a difference with President Polk respecting Oregon.

The weather for the past week has been extremely warm, in the highest point it reached and in its aggregate, going beyond all precedent for some years.

There has been a fire at Matanzas, destroying 60 houses, and $800,000 of property.

The indications from Mexico are quite warlike.

The Exhibition at Cambridge, on Tuesday the 15th, was highly creditable to the young gentlemen who took part in it, and gave evidence of the care, and skill and taste with which their minds are disciplined, and their education conducted, by the gentleman charged with that great trust.

For the Register.

OBITUARY.

MISS HANNAH GLOVER.

Died, in this city, on the 13th inst., Miss Hannah Glover, after a painful and protracted illness, during which, patience, cheerfulness, and Christian resignation did their perfect work; thankful for all the alleviating circumstances, which occasionally lightened suffering; and submissive to the trials ordained, by a wise and beneficent providence.

Few individuals during a life of equal length, have been subject to more varied or severe sufferings from indisposition. Possessing a buoyancy and elasticity of spirits, which nothing could depress, and which were grounded on an unshaken religous faith, pouring forth its steady, cheering, and animating light; she saw a bright side to every event, and without despondence or gloomy foreboding, with trustful reliance, she pressed forward through the path of duty with earnest energy to appropriate action.

Though during her passage through life, she had been enveloped in a troubled and darkened atmosphere, a halo of sunshine and joy, breaking forth from her own breast, shed a light on her path and reflected a brightness on all who came within its reach. No one had more friends, or secured for herself a warmer welcome to the promiscuous, the social, or the domestic circle, ever bringing in her train, joy, wit, mirth, good humor, benevolence, to be dispensed, as might best suit the occasion. But, though a general favorite, and possessing an abundance of good will for all, her affections were not so generalized, as to dilute, and weaken their greatest force. There were friends in whom they had successively centered with a depth and intensity, which knew no limit to their strength and the exertions they called forth. Still, these were but light and trifling, compared with the interest and love for one other self, whose hospitable and happy home she had for many years shared, and for whose service, her former exercise of affection had been a mere training and discipline, and of the extent of which it would be presumptuous here to speak, and almost intrusive, more than to allude. It stands alone by itself, unequalled in real life, and allies itself to the creations of moral romance, in the mutual self-sacrifice, disinterested and devotional attachment, melting two hearts into one, and identifying them as one being. In fine, few have better discharged the various duties of life, under circumstances, which required the firmness flowing from deep rooted religious principle, and which called for all the kindly feelings of our nature. We trust she has gone to her reward, and those who best loved her, would be unwilling to recall her to a life of suffering and trial, which she has combated with a strength and success, worthy of the imitation of those, she has left behind.

MRS. MARTHA DRURY.

Died, in Marlboro', Mrs. Martha Drury, wife of Lucien B. Drury of Boston, 33.

The sudden death of Mrs. Drury has brought grief to a large circle of endeared relatives and friends. To her husband and children her loss cannot easily be repaired. Her gentle disposition and her equable temperament and pure character made her a favorite with all who knew her. An inscrutable providence has called her away in the midst of her usefulness. May the afflicted family be comforted by the recollection of her many virtues and by the reflection that their loss is her gain.

☞ Rev Mr Fox has taken charge of the Society and Church about being gathered at the Warren St. Chapel. The hours of service are 10 A. M. and 7½ P. M. Seats may be secured, and farther information obtained, upon application to Mr J. Thomas Vose, at the Chapel. jy19

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Teachers' Social Union, Monday evening next, July 21st, at the Pitts street Chapel. Question—Should all the specific doctrines of Christianity be taught in the Sunday School, and how far?

☞ MEADVILLE THEOLOGICAL SCHOOL. A sufficient number of copies of Jahn's Introduction to the Old Testament, for text books, is required at this School. The work is out of print and cannot be obtained at the bookstores. Any person who possesses a copy and is willing to part with it will confer a favor on the school by leaving it James Munroe & Co's, with the price and name annexed.
jy12 RUFUS P. STEBBINS.

MARRIAGES.

In this city, Mr Zachariah K. Craig, of New York, to Miss Eliza A. Brown of Boston.

In Dedham, 14th inst, Mr Horace N. Seaver of N. York, to Miss Ann Harriet, daughter of Mr George Dixon of D.

In Haverhill, Mr Ellsworth Webster of Newburyport, to Miss Emily A. P. Sargent of H.

In Newburyport, 3d inst, Mr Alexander Whittier, of Newbury, to Miss Sarah E. Flanders of Newburyport.

In Worcester, 9th inst, Mr Theophilus Brown to Miss Sarah A. Knowlton, both of Worcester.

In Foxboro, Mr P. Forbes to Miss Mary A. Morse of Sharon.

In East Stoughton, Mr Charles Holbrook to Miss Selina Chandler, both of Braintree.

DEATHS.

In this city, Miss Eliza L. Bird of Dorchester, 22.

15th inst, Mrs Mary Ward, 37.

In Charlestown, 15th inst, Mr Henry Mellen, 22.

12th inst, Charles Henry, only son of Jacob Foster, 8¾ yrs.

13th inst, Edwin Gale, 9 weeks.

In Somerville, on Sunday, Francis Amory, Esq. of Milton, 78.

In Cambridge, on Saturday, Henry Ware, D. D., a graduate of Harvard University, 81.

In Roxbury, 10th inst, Annie Isabella, daughter of Charles Blanchard.

In Beverly, on Sunday, Mr Aaron S. Howard, 45.

In Rutland, 11th, Rev Josiah Clark, 60, for twenty seven years Pastor of the Congregational Church.

In Roxbury, 15th inst, Mr Eleazer G. Lemon, 42.

In Newton, 14th inst, Mrs Abigail, wife of Samuel Jepson, 67.

In Dorchester, 13th inst, Dea James Humphreys, 92.

In Lexington, 16th inst, Rev James Blodgett, late of Deerfield, 83.

In Cambridgeport, Capt John Miller, of this city, 70.

In Medway, 4th inst, Mr Oliver Richardson, 91, a revolutionary soldier.

In New Bedford, 13th inst., Miss Mary Ann Irene, daughter of the late Asher Davenport, of this city, 25.

In Worcester, 9th inst, Hon Daniel Waldo, 82.

In Boylston, widow Hannah Parker, late of Shrewsbury, 80.

In Hyde Park, Vt., 26th ult., of consumption, Miss Mary D. Walker of Charlestown, N.H., 32.

JULY NO. EXAMINER. CONTENTS—1. History of the Doctrine of the Atonement; 2. Immortality; 3. Charlotte Elizabeth and her Writings; 4. Christian Peace, or Christian Union; 5. Social Inequalities; 6. Rights, Claims, and Duties of Opinion; 7. Church Music; 8. Relation between the Old and New Testaments; Notices of Recent Publications, Intelligence, &c.

Subscriptions received by JAMES MUNROE & CO., 2 School st., up stairs. jy19

HYMN BOOK. A new edition of the New York Collection of Hymns, will shortly be from the press, with a Supplement and new Indices.
JAMES MUNROE & CO., 2 School st, Boston, Publishers. jy19

FOX'S MINISTRY OF CHRIST. The Ministry of Jesus Christ, compiled and arranged from the Four Gospels, for Families and Sunday Schools, with Notes and Questions, by T. B. Fox. Second edition; price 31 cts, 18mo.

For sale by JAMES MUNROE & CO., 2 School street, up stairs. jy19

INFIRMARY FOR THE RADICAL CURE OF HERNIA OR RUPTURE, VARICOCELE, &c. DR. HEATON devotes special attention to the above and analogous diseases, and is able to effect a Radical Cure under almost every variety of form in which they occur, at his Infirmary No 40 Lincoln St., daily, from 1 to 2½ o'clock; and at his office No 7 Winter Street, Boston, as usual, except when attending to professional calls.

Dr. H. has an improved Truss or Hernial Supporter, for the retention and relief of RUPTURE, possessing many advantages over those generally used, from its peculiar adaptation to the anatomy of the parts, which may also be had by application. jy12

SCIENCE OF LETTERS. Pantography, or Universal Drawings, in the comparison of their natural and arbitrary laws, with the nature and importance of Pariography, as the Science of Letters; being particularly adapted to the orthopic accuracy requisite in international correspondences, and the study of foreign languages, with specimens of more than fifty different Alphabets, including a concise description of almost all others known generally throughout the world; by Benajah J. Antrim; price 50 cts, 1 vol 12 mo.

Published and for sale by JAMES MUNROE & CO., 2 School street, up stairs. jy12

FRANKLIN ACADEMY, IN NORTH ANDOVER. The Trustees of this Institution give notice that the Summer Term will commence on Wednesday, July 23d, under the care of Mr Hiram Berry, whose success in this School, the past term, as a Teacher and Disciplinarian entitles him to the confidence and patronage of those who wish to have their sons affectionately governed by the influence of kindness and faithfully instructed in all the branches preparatory for the University or the Counting Room.
North Andover, July 12, 1845. 3m

CHILD'S FRIEND, for July. CONTENTS—Martyrs; The Morning Walk; A Child's Hymn; Bladud the Leper; Account of the Capture and Death of a large Alligator; Eden; The Doves; The Blade of Grass; The Beautiful; Shame; The Women of Weinsburg.

Just published by L. C. BOWLES, 118 Washington st. jy12

LAYS OF THE GOSPEL. Lays of the Gospel. By S. G. Bulfinch. "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me."—John xv: 4. 16mo pp 194.

Published and for sale by JAMES MUNROE & CO., No. 2 School street, up stairs. jy5

LIVERMORE'S COMMENTARY. The Four Gospels, with a Commentary. By Abiel Abbot Livermore. A new edition. In two volumes. 12mo.

The Acts of the Apostles: with a Commentary by Abiel Abbot Livermore. With a map. 12mo.

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CROSBY & NICHOLS'S RECENT PUBLICATIONS. Christian Hymns for Public and Private Worship, compiled by Rev A. A. Livermore and others, comprising 900 Hymns; The Ministry of Christ, by Rev T. B. Fox, 3d ed; Allegories and Christian Lessons, by Rev T. B. Fox; Ella Herbert, or Self Denial; Hebrew Tales, compiled from the writings of the ancient Hebrew Sages; The Beatitudes and Pleasant Sundays, by Mrs Sedgwick; Louisa and her Cousins, by the same; Lessons without Books, by the same; Five Years of Youth, by Harriet Martineau; Peabody's Catechism of the Christian Religion, etc.

Recently published by CROSBY & NICHOLS, 118 Washington st. je14

FOLLEN'S PRACTICAL GRAMMAR OF THE GERMAN LANGUAGE. Follen's German Reader, for beginners. Follen's German Grammar and Reader have been very highly recommended. The second and third editions of the Grammar were both greatly improved, by corrections and additional rules and illustrations, by the author; since which, the work has passed through several editions. The German Reader, also, has been repeatedly printed; and its popularity constantly increasing.

Published and for sale at SIMPKINS'S, 21 Tremont Row. je14

TAVERN STAND FOR SALE. One of the largest and most elegant edifices in Franklin county, situated in Northfield, one of the most delightful villages in the valley of the Connecticut. Said stand has been kept as a Temperance House for nearly two years, with a gradual increase of business.

For farther particulars inquire of Wm. Pomroy, Esq. of Cambridge, Otis Everett of Boston, or of the subscriber on the premises.
m31 3m PHINEAS ALLEN.

EMERSON'S ARITHMETIC, in Three Parts. Part First is a small book, designed for the use of young classes, from five to eight years of age.

Part Second contains, within itself, a complete system of Mental and Written Arithmetic, united; and this book having been recently enlarged, is now sufficiently extensive for common schools.

Part Third, for advanced scholars, comprises a brief review of the elementary principles, and a full development of the higher operations, with extensive commercial information.

This System of Arithmetic has been adopted by the Boston School Board, to take the place of Colburn's First Lessons and Sequel,—by the Providence Board, to take the place of Smith's Arithmetic,—and by the Philadelphia Board to take the place of Pike's. The recommendations of the work are from gentlemen who do not lend their names to give countenance to indifferent publication. They are such as the following:

To Mr Frederick Emerson: Sir,—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far. It unites simplicity with fulness, and will thus be sure to interest the beginner, while it furnishes, at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
ALBERT HOPKINS,
Late Professor of Mathematics and Natural Philosophy in Williamstown College.

To the Publishers of Emerson's Arithmetic: Gentlemen,—I have examined the Third Part of Mr Emerson's Arithmetic with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanations, combined with its happy adaptation to the purposes of practical business, are its great recommendations. I hope it will soon be introduced into all our schools, and take the place of ill-digested treatises, to which our instructors have hitherto been compelled to resort.

Respectfully, BENJAMIN PIERCE,
Professor of Mathematics and Natural Philosophy, Harvard University.

[Conclusion of a Letter to the Author.] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts] without being vastly better acquainted with the subject than children formerly were. Being judiciously compelled in some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed, I do not know any one particular in which, for the use of very young pupils, they could be improved. Yours respectfully,
JAMES DEAN,
Late Professor of Mathematics and Natural Philosophy in the University of Vermont.

[From the Masters of the Public Schools of Boston, in the department of Arithmetic.] Emerson's System of Arithmetic, [First, Second, and Third Part,] has been in use in the Public Schools of Boston for several years, and it affords us pleasure to say, that our opinion of its value has been confirmed by observing its effect in the business of instruction. It is written in a perspicuous style, its illustrations are lucid, its arrangement is judicious, and the gradation of its exercises is exact. We consider the work to be justly entitled to the high reputation it has acquired, and we sincerely recommend it to the attention of teachers, who have not had opportunity to become acquainted with its merits.

P. Mackintosh, Jr., Hancock School.
James Robinson, Bowdoin School.
Levi Conant, Eliot School.
Aaron D. Capen, Mayhew School.
Josiah Fairbank, Adams School.
John A. Hartis, Hawes School.
Reuben Swan, Jr., Wells School.
Nathan Merrill, Franklin School.
Loring Lothrop, Endicott School.
Charles Kimball, Boylston School.
Joseph Hale, Johnson School.
Samuel L. Gould, Winthrop School.

Boston, Jan. 28, 1842.

Emerson's Arithmetic, Part Third, has for several years, been a text book in the Boston English High School. I think that it is a highly useful book for those schools who have faithfully learned the Second Part, which, in my opinion is an excellent work.

THOMAS SHERWIN,
Principal of the Boston English High School.

Having, for several years, used Emerson's North American Arithmetic, and having had a fair opportunity to compare it with other works upon the same subject, I cheerfully certify, that I consider it decidedly the best Arithmetic which has fallen under my notice. I confidently recommend it as a work of rare merit, and well deserving the extensive use and great popularity which it has hitherto enjoyed.

LUTHER ROBINSON,
Sub-Master of the Boston English High School.

I have had the sole charge of five successive classes of about fifty boys each, in teaching Mr Emerson's Arithmetic, Third Part. From this experience, I have been fully convinced of its adaptation to the wants both of the teacher and the pupil, and can say that it wholly answers my wishes, as regards fulness, completeness, and system. I may add, that I know of no treatise on this subject, which so exactly anticipates and supplies the information required in the school room. FRANCIS S. WILLIAMS,
First Usher of the Boston English High School.

[From the Masters of the Public Schools of Providence.] Emerson's Arithmetic has been used for several years in the Public Schools of Providence, and we regard it as decidedly the best system of Arithmetic with which we are acquainted.

C. T. Keith, Benefit street School.
C. Farnum, Jr., Elm street School.
N. B. Nichols, Arnold street School.
J. D. Giddings, Fountain street School.
D. Burbank, Prospect street School.
Amos Perry, Summer street School.

Published by JENKS & PALMER, Boston.
jy12 3t

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well

POETRY.

[For the Register.]

TO J. S. W.

'And they heard a great voice from heaven, saying, 'Come up hither.' Rev.

Why wouldst thou haste from earth away?
Find'st thou but 'cares and sorrows' here?
No joys to tempt thy longer stay,
Nor love thy pilgrimage to cheer?

Since God hath called thy buds and rose
To bloom anew in Eden's bowers,
Dost thou forget His love still flows,
And kindly proffers other flowers?

Should'st thou thy sympathies all give
To lov'd ones in the spirit land?
And grieve that thou on earth dost live
Permitted by our Father's hand?

Art thou not blest with power to heal
The inroads made by dire disease?
And dost thou not great pleasure feel
When thou the aching head dost ease?

Art thou not blest with truth divine
And joys that spring from heavenly birth?
Stay, then, and let these blessings shine,
Nor wish to haste away from earth.

Here, Eden then will richly bloom,
Here, angels make their blest abode,
Peace, too, will dissipate all gloom,
While truth and love will lead to God.

Dost hear the voice, 'up, hither come,'—
In word and deed obey the call—
Then list again,—thou'lt hear 'well done,'
Come,—'good and faithful'—see thy Lord.

Ella.

PSALM CXXXVIII.

'By the rivers of Babylon.'

We sat us down and wept,
Where Babel's waters slept,
And we thought of home and Zion as a long-gone, happy dream;
We hung our harps in air
On the willow boughs, which there,
Gloomy as round a sepulchre, were drooping o'er the stream.

The foes, whose chain we wore,
Were with us on that shore,
Exulting in our tears that told the bitterness of wo.
'Sing us,' they cried aloud,
'Ye, once so high and proud,
The songs ye sang in Zion ere we laid her glory low.'

And shall the harp of heaven
To Judah's monarch given
Be touched by captive fingers, or grace a fettered hand?
No! sooner be my tongue
Mute, powerless, and unstrung,
Than its words of holy music make glad a stranger land.

May this right hand, whose skill
Can wake the harp at will,
And bid the listener's joys or griefs in light or darkness come,
Forget its godlike power,
If for one brief, dark hour,
My heart forgets Jerusalem, fallen city of my home!

Daughter of Babylon!
Blessed be that chosen one,
Whom God shall send to smite thee when there is none to save;
He from the mother's breast,
Shall pluck the babe at rest,
And lay it in the sleep of death beside its father's grave.

[Halleck.

ON ENTERING A WOOD.

Here let busy turmoil cease,
Every sound here echoes peace;
Whispering winds that murmur here,
Gently dry the falling tear,
Soothing while they wake the heart,
Bidding earth-born care depart.

Here the spirit walks abroad,
Here the soul communes with God.
Sacred silence of the wood!
Let no thoughts on thee intrude,
Save what may the notes prolong
Of all Nature's Sabbath song.

[Penn. Freeman.

ATHEISM—IN THREE SONNETS.

FAITH.

'They which shall be accounted worthy to obtain that world and the resurrection of the dead.'

Jesus.

Beware of Doubt—Faith is the subtle chain,
Which binds us to the Infinite: the voice
Of a deep life within, that will remain
Until we crowd it thence. We may rejoice
With an exceeding joy, and make our life,
Aye, this external life, become a part
Of that which is within, o'erwrought, and rife
With Faith, that child-like blessedness of heart.
The order and the harmony inborn
With a perpetual hymning crown our way,
'Till callousness and selfishness and scorn
Shall pass as clouds where scatheless lightnings play.
Cling to thy Faith, 'tis higher than the thought
That questions of thy Faith, the cold, external Doubt.

REASON.

For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.'

The Infinite speaks in our silent hearts
And draws our being to Himself, as deep
Calleth unto deep. He who all thought imparts,
Demands the pledge, the bond of Soul to keep:
But Reason, wandering from its fount afar,
And stooping downwards, breaks the subtle chain
That binds it to itself, like star to star,
And sun to sun, upward to God again:
Doubt, once confirmed, tolls the dead spirit's knell.
And man is but a clod of earth, to die
Like the poor beast, that in his shambles fell—
More miserable doom, than that to lie
In trembling torture, like believing ghosts
Who, though divorced from good, bow to the Lord of Hosts.

ANNIHILATION.

'What is a man profited, if he shall gain the whole world, and lose his own soul?' Jesus.

Doubt, Cypress crowned, upon ruined arch
Amid the shapely temple overthrown,
Exultant, stays at length her onward march.
Her victim, all with earthliness o'ergrown,
Hath sunk himself to Earth to perish there;
His thoughts are outward, all his love a blight,
Dying, deluding are his hopes though fair—
And Death, the spirit's everlasting night.
Thus, midnight travellers, on some mountain steep,
Hear far above the Avalanche boom down
Starting the glacier echoes from their sleep,
The lost in glens to human foot unknown—
The death-plunge of the lost come to their ear,
And silence claims again her region cold and drear.

[N. Y. Evening Gazette. Eos.

MISCELLANEOUS.

For the Register.

MORNING.

The sun has not yet gilded the city steeples, or peeped into the windows of the sleepy citizens; yet light sufficient is given for yonder black man to find the keyhole of his master's door, and the heavy bolts of the shutters as he 'opens sesame.' Now, with waterpot and broom in hand, he commences his morning task, of clearing away the dust of many a business transaction of the preceding day, which lies upon the unswept floor. To him, and to his master, all that is valuable connected with those transactions, has either departed on yesterday's steamboat, or is safely placed in the iron lock up in the shape of dollars and cents, or promissory notes, as 'value received.' That additional heap which the morning light reveals to the City Marshal, is passed by with the same indifference which he has shown to many other heaps of a similar character. Written and printed paper form a part of the street rubbish, —beautiful words and noble thoughts are mingled with the common dust. Yonder laboring man as he goes to his daily toil stoops before it, while he plucks a torn and printed sheet from the mass, which he carefully folds and places in his work worn garment. The sun is now casting his beams upon the poor man's daily path, and who can tell but that same life giving truth may dawn upon his spirit, from the printed page which is folded near his heart! Who knows but that Heavenly treasure was snatched from the decaying heap of earth? Who can tell whether the iron safe, the steamboat, or the pile of dirt contained the *true riches?* Eternity will reveal.

EVENING.

Who is my neighbor? Thus have I asked myself to day, and the spirit within directed me to the dwelling of one who has seen misfortune in various shapes. He lives not at the 'next door,' nor at the 'farthest pole,' but only a few squares off. Often, have I passed by his house in my city wanderings, but never have I *passed him by,* when I was able to give, as he was willing to receive sympathy. Inside are tokens not to be mistaken. The half finished room and table, the patched garments which have done service till they at length have come under the title of 'cast off,' and are considered 'good enough for the poor;' these, and various other signs, speak to me of want. Yet there is cheerfulness reigning in the hearts, and looking out from smiling faces. The father of the family is busily engaged in reading a newspaper. From its soiled appearance methinks it has seen rough usage. In his wife he finds an attentive listener as she rocks the little one to sleep. On entering, he offered me his hand, and his congratulations, remarking, (while he presented me with the paper which at a glance I saw was the 'Christian Register') 'I drew this forth from a heap of dirt. It was probably swept out of a store. I had rather read it than all the political papers in the world. I can get *good* from it.' As he gave utterance to his feelings, I perceived deep emotion at work there. Could we trace the after life of that man's spirit, we might see whether his soul had drawn heavenly treasure from the earthly heap. Whether the printed sheet that lay folded *outside* his heart had diffused its benevolent spirit *within.* Eternity will reveal.

Louisville, Ky.

[An abstract from a Journal.]

RUBENS' DESCENT FROM THE CROSS.

I never saw a more striking illustration of the power of a picture, than the effect produced by the Descent from the Cross. It was closed by its two folding volets when we entered, the backs of which contain, likewise, two designs, by Ruben, one of St. Christopher, the patron saint of the guild of arquebusiers, for whom he painted the picture, and the other, of a hermit, neither of any great merit. These engaged no attention, apparently, but when, by and by, the savistan moved them to either side, and displayed the astonishing picture within, the effect was quite remarkable; the loungers and passers by were now arrested, one by one, as they came within the circle of attraction, till a little crowd of peasants and soldiers, were collected before it, in the most breathless attention, and, as if struck with a new sensation, I saw men look in each other's faces apparently to discover whether ers felt as they did themselves. One girl with a basket on her arm, was caught at once as she passed, and remained with the rest, quite abstracted in contemplation; it realized Wordsworth's exquisite description of the street musician by the Pantheon:

'What an eager assembly! what empire is this,
The weary have life and the hungry have bliss,
The mourner is cheered, and the anxious have rest,
And the guilt burthened soul is no longer oppressed.

That errand bound 'prentice was passing in haste
What matter—he's caught, and his time runs to waste;
The news man is stopped, though he stops on the fret,
And the half breathless lamp lighter he's in the net.

The porter sits down on the weight which he bore,
And the lass with her barrow wheels hither her store;
If a thief could be here, he might pilfer with ease
She sees the musician, 'tis all that she sees!'

The genuine admiration of this artless assemblage was as marked a triumph to the genius of Rubens, as the picking of the birds at his basket of fruit was to the execution of apelles. L. G. P.

THE GREAT INDIAN COUNCIL.

A letter from the Council Ground of the Creek Nation to the Arkansas Intelligencer, under date of May 15th, gives an account of the doings in the Council then in session, in which the Muscogees had 730, Seminoles 52, Chickasaws 12, Choctaws 11, Shawnees 6, Delawares 1, Piankeshaws 1, Osages 12, Kickapoos 4, Quapaws 6, Peolies 3, and Cadoes 8. Gov. Butler and Captain Logan, United States Army, for the Cherokees and Creeks, were in attendance, with Lieut. Flint, also of the United States Army.

The Council adjourned on the 16th. Of the manner of conducting the proceedings, as well as of the results and characters of some of the leading warriors, the writer thus speaks:

All the 'heads of departments,' (each tribe) made speeches through their chief, all concurring in the objects of this Council; to clear the path and make all white where it had been spotted and darkened with blood, and to extend the 'white path' far away over the wide stretch of the prairies to the very doors of their brothers, the Camanches and Pawnee Mahaws, a blessing of light which they never yet enjoyed—an exertion of friendship which would greatly cement their amity, &c. The usual token—a plug of tobaco—was prepared, attached to which were white beads. A deputation of the Caddoes bore the first, and of Osages the latter.

Should a favorable answer be returned to these friendly manifestations of the Creeks by the Camanches and Pawnee Mahaws, it is contemplated by the King of the Muscogees to call another much more grand and extensive affair, at the Great Salt Plains, during the summer or fall.

Some of these sons of the forest are striking in their appearance, manner and demeanor—fine specimens of *native men.* Gen. McIntosh, Chief of the Muscogees, is the best of men; plain, dignified, and just in an eminent degree.

The Caddo Chief is a man of remarkable beauty, his features evincing a high degree of intellect and an ardent spirit. He made a very sensible speech.

Black Dog, the Osage Chief, is a man of great stature—about seven feet—powerful frame, with a voice attractive and commanding. He spoke five and a half minutes to this effect:

'Brothers, your talk is good '*but your beef is better!*' He and *each* of his party consumed the first four days *twelve* pounds of beef, falling then to eight, which rate they maintained throughout the time they remained.

'Wild Cat' only got in the day of adjournment; he was very quiet, and has been for weeks very ill.

THE NEW POSTAGE LAW AND ITS ADVANTAGES.

The friends of cheap postage have at last succeeded in effecting the passage of a law reducing the rates of postage, which goes into operation on the first of this month. Although it is not all which the people required of their representatives, or that satisfies their expectations, yet they hail it as the commencement of a new era in the cheap diffusion of knowledge, which will be attended with the most salutary effects upon the literary, political, commercial, social and moral interests of our country. The struggle to effect even this reduction, has been one of labor and difficulty, and much greater than could have been expected in a country whose institutions are based upon the knowledge and virtue of the people, and whose political existence depends upon the ability of the people to govern themselves. From the very commencement of this benevolent and praise-worthy effort, its friends have had to encounter the united and inveterate opposition of nearly all who were officially connected with the post-office department, whose pecuniary interests seemed to be affected by the reduction of postage; and these persons have sedulously labored to give the measure a sectional and political complexion, as if the whole people, in every portion of the Union, were not equally interested in its adoption.

As the law goes into effect the present month, it may not be uninteresting to our readers to offer a few remarks upon its provisions, and the regulations of the department, and the probable effects upon the people generally.

The law, *per se,* is one of the most bungling and complicated that was ever passed by our national legislature. It was evidently drawn by a person who had not a clear understanding of the subject, and afterwards it was altered and amended to meet the various prejudices of those who were in favor or opposed to its provisions. It may be truly said that it is like Joseph's coat of many colors; nevertheless, it will not excite the envy of any one towards its author. Instead of a plain and simple law, consisting of a few sections—abolishing in toto the franking privilege, and reducing the postage to one uniform cheap rate, leaving the public to send their letters and papers in any way they may find it for their interest or convenience—it is confused and contradictory, and hedged about with prohibitions, pains and penalties. The people asked for the abolition of the franking privilege, and a cheap, uniform rate of postage; but instead of this, Congress have retained to themselves the franking privilege in full vigor, and adopted the unequal and arbitrary rates of five and ten cents. Hence a letter may be sent 300 miles for five cents, but if it happens to go 301 miles it must pay ten cents!

The opponents of cheap postage predict that the new law will prove a failure, and that we shall yet have to resort to higher rates of postage, or the post-office department will have to fall upon the treasury for its support; while the friends of the measure contend that, to make a fair trial, the rates of postage should have been reduced so low as to bring into the United States mails all the correspondence of the people, whereas the present law will not produce that desirable effect. If the rates of postage had been reduced as low in this country as they are in England, we should have witnessed not only an equal, but a much greater increase, and the number of letters passing through our post-office would have, in a few years, increased more than four-fold what they now are. And this is by no means an extravagant calculation, when we consider the character and pursuits of our people, and how universally the blessings of education are diffused throughout the length and breadth of our glorious Union.

The present law will not bring all the correspondence through the post-office. It is true, the number of letters will be greatly increased, and there will not be so great a reduction of the revenue as some suppose; nevertheless, we have reason to fear that there will be a vast amount of letters from which no revenue will be realized, in consequence of the high rates of postage upon letters which are sent to a short distance. For example, the rate of postage under the old law on a single letter to Brooklyn, Williamsburg, Jersey City, Newark, Elizabethtown, and other towns around New York, was six cents, and every one knows that not one in fifty of the letters written from those places to New York, passed through the post-office. The same may be said of the towns around Philadelphia, Baltimore, Boston, and other large cities. The new law makes only one cent reduction, consequently it holds out no inducement to the people to send their letters in the mails, but it does hold out a temptation to them to send them either by private conveyance, or by any other way by which they can avoid paying five cents for the carriage of a letter only a few miles. Letters to a greater distance will be generally sent by the United States mails, because there will not be those facilities for sending them as to shorter distances; but had the rates been reduced to two cents for any distance under one hundred miles, hundreds of thousands of letters would annually pass through the post-office, which will not now come near them. Had a low and uniform rate been adopted, offering inducements to all classes to send all their letters by the mails, we should have seen the number swelled to an extent which few can conceive.

There are, however, many advantages which will result from this new law, both directly and indirectly, which will be properly appreciated, and which we hope will ultimately convince even the most sceptical, that a uniform rate of cheap postage is the surest way to obtain a revenue sufficiently ample to support an economical administration of the post-office department, without any aid from the treasury. Let us notice some of these advantages.

1. The new law provides for a reduction of the present rates of postage about one half. This, of itself, is a great boon, especially to the poorer class of people, who have been, to a great extent, deprived of the privilege of corresponding with their absent friends in consequence of the high rates of postage.

2. The postage is to be charged by weight, and not by the number of pieces of paper it may contain. A letter may contain bank notes, or it may consist of two sheets of thin paper, enclosed in an envelope, and if it weighs but half an ounce will only be charged as a single letter. Besides, it saves trouble and perplexity in ascertaining whether the letter is more than double, and prevents the necessity of under or over charging letters, which is sometimes a source of ill will and dispute at the post-office. It removes the necessity of prying into letters, to ascertain their contents; if there is any doubt as to the proper rate of postage, it is only necessary to throw it into the balances, and the question is at once decided. The letters can be marked more expeditiously and accurately than under the old law, and the custom of examining them, to see whether they are charged correctly may be dispensed with.

3. The new law makes the rates to conform to our own currency which is a great convenience to the public, but especially to the post-office. The old mode of changing 12 1-2 and 18 3-4 cents on single letters, was troublesome in making change, whereas we shall now have to pay in cents only. The exclusion of fractions will also save much trouble in keeping the post-office accounts, which have heretofore been a source of much annoyance.

4. This law abolishes the franking privilege in all the departments of the government, and consequently, as the postage will be paid on their correspondence, the income from this source will greatly augment the revenue of the post-office department. Heretofore, the state, treasury, war and navy departments, and all their subordinate bereaus, exercised the franking privilege to any extent; but under this law the postage on all the business of the departments is to be paid out of the treasury. It likewise prohibits two sets of members of Congress from enjoying the franking privilege at one and the same time.

5. By this new law, all the postmasters are required to keep an accurate account of all the franked matter, of every description, which may come to their respective offices, in the same manner as if the postage had been charged and paid thereon. This will have a two-fold advantage; first, we shall be able to learn pretty accurately what the postage on franked matter amounts to, which has never yet been ascertained; and secondly, 'the sums thus chargeable shall be paid to the post-office department from the contingent funds of the two houses of Congress, and of the other departments of the government for which such mail service may have been performed; and where there is no such fund, that they be paid out of the treasury of the United States.' Hence all the correspondence of the members of Congress, and the documents and laws of Congress sent through the mails, will be charged with postage, and paid out of the contingent fund, which is a virtual abolition of the franking privilege, so far as the post-office department is concerned.

6. Another advantage arising from the passage of this new law is, that it definitely settles the rates of postage to be paid on pamphlets, periodicals, circulars, prospectuses, handbills, &c. It is to be regretted that in defining the rates, that half cents should still be exacted, not only because we have no such coin in circulation, but it is too small business for a great government institution to be concerned in. Printed or lithographed circulars, handbills, prices current letters, were formerly charged letter postage, but these may be sent to any part of the United States for two cents. In consequence of the former high rate of postage, few were sent by the mails; and to obviate its payment, merchants had their circulars, cards, &c., printed in newspapers which they sent to their customers, thus unnecessarily burthening the mails. By this new law, the mails will be relieved of a heavy burden, the post-office will have an additional revenue from this source, and to our merchants, publishers, and men of business, facilities will be afforded of extending their correspondence to an extent which no one now conceives. Hundreds of thousands, and, perhaps, millions of circulars, &c., will now be sent through the post-office, in consequence of this uniform and cheap rate of postage.

7. The operation of this new law will greatly increase the number of letters passing through the post-office. It is not safe to say how far the number will be augmented, but we may safely say that in the first year, it will be double, if not treble what it now is. Every good citizen will feel it his duty to aid this important institution, and will discountenance, both by precept and practice, every evasion of the law. Should it work well, the people will require a further reduction of the rates of postage—that we may have at least as cheap postage as the subjects of Queen Victoria! [Merchants' Magazine.

A certificate for Letitia Penn, daughter of Wm. Penn. From our Women's Monthly Meeting, held at our meeting house in Philadelphia the 27th of ye 10th mo. 1701.

To our worthy and well beloved Friends and Sisters in London, Bristol, or wherever these shall come.

Grace, mercy and peace from God the Father, be greatly multiplied amongst you all. Amen.

These may certify you that our loving and well beloved Friend, Letitia Penn, intending to cross the seas with her honorable parents, has for good order's sake, desired a certificate from us. And we can freely testify all whom it may concern, that she hath well behaved herself here, very soberly, and according to the good instruction which she hath received in the way of truth, being well inclined, courteously carriaged, and sweetly tempered in her conversation amongst us, as also a diligent comer to meetings; and we hope hath plentifully received of the dews which has fallen on God's people, to her settlement and establishment in the same. She is clear of any engagements on the account of marriage, as far as we know of, and our desires are earnestly for her preservation, that she may faithfully serve the God of her fathers, that so her green years, being seasoned with grace, may bud, blossom and bring forth ripe fruit, to the praise of God and the comfort of his people. Which is the true desire of your Friends and Sisters in the near relation of the unchangeable truth.

Immense Army. Among the papers left by a French general lately in the United States, and who was formerly attached to the grand army of Bonaparte which passed the Niemen for Russia, was found a list of that grand army which in a few short months, perished by the climate and the shock of arms. Poles 60,000 Saxons 30,000, Austrians 30,500, Bavarians 30,000, Westphalians 20,000, Wurtembergers 3,000, Badeners 8,000, Darmstadters 4,000, Gétha and Wiemar 2,000, Wurtzburg and Franconia 5,000, Mecklenburg, Nassau and Small Princes 5,000, Italians and Neapolitans 20,000, Spanish and Portuguese 4,000, Swiss 10,000, and French 250,000. Including 60,000 cavalry, besides 40,000 horses, artillery and train consisting of 1,200 pieces of cannon. Total 493,000 with the servants, women and other followers of the army, making a grand total of 529,000 persons—the largest army ever concentrated at any period of history. The number of Russians destroyed in this campaign exceeded 200,000. Thus over 600,000 perished to gratify one man.

VALUABLE BOOKS, published by CROSBY & NICHOLS. Greenwood's Sermons of Consolation, 12mo; The Young Maiden, by Rev A. B. Muzzey, 6th edition; Man a Soul, or the Inward and the Experimental Evidences of Christianity, 12mo; Hebrew Tales compiled from the writings of the ancient Hebrew Sages, 18mo; Thoughts on Moral and Spiritual Culture, 2d edition, 12mo; A Scripture Catechism of the Christian Religion, by Rev E. Peabody; Practical Discourses, by Rev Geo W. Wells, with a Memoir by Rev C. A. Bartol, 12mo; Christian Hymns, compiled by a Committee of the Cheshire Pastoral Association, 2d edition—nine Societies have already introduced this collection; Life in the Sick Room, by Harriet Martineau, 2d edition; Mrs Sedgewick's Moral Tales, comprising Louisa and her Cousins; Lessons without Books; The Beatitudes and Pleasant Sundays; Miss Martineau's Five Years of Youth, 3d edition. For sale at 118 Washington st. jy12

THE FORESTERS, a Tale of Domestic Life, by the author of 'Lights and Shadows of Scottish Life,' and 'The Trials of Margaret Lindsay. Just published.
For sale at SIMPKINS'S, 21 Tremont Row.
jy5

MARTINEAU'S ENDEAVORS after the Christian Life, a volume of Discourses, by James Martineau. 12mo. pp. 291.
Published and for sale by JAMES MUNROE & CO., No. 2 School street, up stairs. jy5

NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.

☞ The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.

[Extract from the Preface.]

'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.

We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.

We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Flint, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the the finest hymns in the English language.

To the friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.

In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children.'

L. W. L.
W. A. W.
C. C.
A. A. L.

January 29, 1845.

Societies about furnishing themselves with Books are requested to send to us for copies of the above for examination.

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Edited by Rev Alvan Lamson and Rev Ezra S. Gannett.

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ap27 tf

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